

THE  
CONGREGATIONAL MAGAZINE.

JULY, 1833.

MEMOIR OF THE REV. JOHN THEODORE BARKER,  
LATE PASTOR OF HIGH STREET MEETING HOUSE,  
DEPTFORD.

THE Rev. John Theodore Barker was born 20th April, 1760, at Berden, near Clavering, in Essex. His parents were in humble circumstances,\* but of the number of those who feared the Lord. As a child, there is every reason to believe that he was serious, remarkable for simplicity of manners and freedom from vice; he has often referred, with peculiar pleasure, to his recollections of meetings for divine worship, held in his father's barn.

His father died† when he was about fifteen years of age; shortly after which loss he came to London,

and was engaged in different situations,\* till about his twentieth or twenty-first year, when an event occurred which gave a decided character to the rest of his life; this event was the breaking of his ribs by a violent blow, received from a part of the machinery employed in his occupation. A long indisposition ensued, attended with great pain: it was during this illness, when tossing with anguish on his bed, and when, to all appearance, his life was in imminent danger, that the 17th verse of the 118th Psalm, "I shall not die, but live, and declare the works of the Lord," was instrumental in cheering his spirits, and eventually in directing his mind to the work of the ministry.†

\* His father was an agricultural implement-maker, and a wood-man, in which occupation he was assisted by his son. His mother kept a village school. His only companion in early life was a sister, Rachel, to whom he was tenderly attached. Indeed, as a dutiful son and an affectionate brother, his character shone conspicuously. In after life, when settled at Deptford, his mother lived with him till her death at the age of seventy-four years. His sister died at his house, in the prime of life. The remains of the mother, son, and sister, now repose near the same spot.

† At the early age of thirty-six years.

\* He acquired his first knowledge of the Latin tongue, by studying a grammar at a book stall. When he became possessed of one himself, it was his companion as he pursued his daily occupations. He never was but three months at school in his life.

† Some doubt has been expressed as to the precise way in which this text was employed. The impression on the minds

His aunt, a pious woman, was in the habit of taking him, when a very young child, to a secluded spot, and then, placing her hands on his head, would pour out a prayer for heavenly blessings to rest upon him. The manner in which he used to refer to this circumstance, evinced the deep impression which this solemnity had made on his mind.

To this period Mr. Barker's constant associates were young men, distinguished for their piety, some of whom were afterwards his contemporaries in the ministry; among others may be mentioned Mr. Harper, lately deceased. He usually attended Spa-fields Chapel, and the preaching of Mr. Newton, Mr. Romaine, and Mr. Henry Foster. It was this latter minister that about this time baptized Mr. Barker; his name, from a child had been merely John;—he assumed the second name, Theodore, when baptized by Mr. Foster.

On Mr. Barker's recovery from the injury sustained by his broken ribs, (the effects of which he felt more or less to the latest period of his life, and which he was accustomed to call his "kite-string,") he went into the country, where Mr. Reynolds, afterwards of Camomile Street, conversed with him on the subject of his entering

the Christian ministry. Not long after this, he was received as a Student into the Dissenting Academy, then under the tuition of Dr. Addington, Grove House, Mile End.\* The Rev. Rowland Hill was one of the ministers who examined him previous to his admission.†

His first sermon (at least his first more particularly public exercise) was preached at New Court, Carey Street; not long after which, the providence of God directed his steps to Deptford. He preached his first sermon at this place, where he was destined to labour for nearly half a century, on December 12, 1784; his text on this occasion was from 1 Cor. i. 22, "For the Jews require a sign, and the Greeks seek after wisdom."

On the 6th of March, 1785, he accepted of an invitation to be assistant to the Rev. John Olding, of Deptford: this assistance he rendered till the decease of the latter, in October of the same year.

"Mr. Barker was set apart to the pastoral office over the church and congregation, Butt Lane, Deptford, on April 20th, 1786, his birth-day, Mr. Trotman began with prayer and reading the Scriptures; Mr. Barber delivered the introductory discourse, took the church's renewed call, and Mr. Barker's ac-

of Mr. Barker's family is, (from recollections of his reference to this remarkable circumstance,) that the verse was addressed to him, by a pious member of the family in which he resided. It has, however, been the persuasion of a highly esteemed friend, that the verse was uttered by *himself*, when his surrounding friends, induced by his apparent danger, thought it requisite to apprise him of what they conceived to be his approaching end; he then said, "I shall not die, but live, and declare the works of the Lord." This is scarcely characteristic of the man, who was always remarkable for his diffidence, and reluctance to speak of himself.

\* By a reference to the "Report of the Committee of Highbury College," we find that J. T. Barker stands *first* on the list with the date 1783 prefixed. It is a remarkable circumstance, that his grandson, of the *same* name, is at the present time the youngest student in the College.

† He has frequently given an interesting account of this examination, and the terrors that preceded it, from having been told that he would have to preach from a text selected by one of the Committee. When he found that his reception was so entirely different to what he expected, his joy and gratitude scarcely knew any bounds.

ceptance thereof, with his confession of faith; Dr. Davies engaged in what is called the ordination prayer; Dr. Addington gave the charge, on Coloss. iv. 17; Mr. Towel prayed; Mr. Brewer preached on Coloss. i. 9—11; Mr. Rogers then concluded in prayer; and (as Mr. Olding wrote at the close of the account of *his* settlement), May a prayer-hearing God, who in Christ loves Zion, graciously hear the prayers then put up for the church and pastor. Amen and Amen."

The events that marked his ministerial career live in the recollection of his friends and contemporaries; a few traits of his character will be mentioned, as referred to by his beloved brethren in the ministry, who engaged in the solemn services which attended his funeral; at present we proceed to describe a few of the closing scenes of his usefulness and life.

Early in the year 1830, Mr. Barker was laid aside for two or three months, by an indisposition from which he never entirely recovered: his bodily strength, indeed, was restored, but his memory, and in some degree, his vigour of mind, were sensibly impaired; his judgment and singular penetration of character, however, continued till nearly the last. Infirmary gradually crept upon him, and towards the autumn of 1832, a general decay of his bodily powers was perceptible. He complained incessantly of pains in the head and lower limbs. It was with difficulty he could leave his home, "fears were in the way," and when he was out, he was restless, and anxious to return.

His last visit to the house of God was attended with a remarkable and impressive circumstance. It was on the 18th of November last, on the Sabbath afternoon;

(he had not himself engaged for some weeks.) Dr. Henderson, Theological Tutor of Highbury College, preached from John vi. 37, "Him that cometh unto me, I will in no wise cast out." Towards the close of the Doctor's discourse, he was observed slowly and hesitatingly advancing from within, towards the vestry door, as though he wished to say something, but was diffident of his powers: when the sermon was finished he looked very anxiously around the meeting, and thus expressed himself, "My dear friends; a passage of Scripture has deeply affected my own mind may it be impressed on yours, 'How shall we escape if we neglect so great salvation.'" These were his last words in public.

Mr. Barker did not leave his house more than twice after this: the inclemency of the weather, consciousness of infirmity, and increasing timidity, effectually prevented his attempting any thing of a public nature; yet during this period of seclusion and occasional dejection, the visits of friends were always hailed with pleasure, and will, by many of them, be long remembered.\* His son thus refers to this period of his revered parent's confinement:—"I can truly say, that the last four months of his life were the happiest I ever passed with him; the 'sweet converse' we had together will never be forgotten. His native simplicity of character, diffidence of himself, and warm affection for those with whom he was connected, were most conspicuous. His expressions of gratitude for every

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\* He frequently, about this time, when alluding to the distressing sensation in his head, exclaimed,  
 "Wait but awhile, and thou shalt see,  
 What thy kind Lord designs for thee."

little attention paid him, were sometimes overwhelming. When we met, he would generally begin the conversation by making some beautiful observations on the phenomena of day and night, the interchange of the seasons, and the precision observed in the works of creation; so still, so uniform, so regular in succession, all indicating the contrivance and superintendence of a perfect mind, generally with an especial reference to the opinions of infidels. During these interviews, we frequently sang, an exercise of divine worship to which he was always particularly attached.\*

About the 26th of February he was confined to his bed, and from that time to his death, he was, more or less, under the influence of delirium on most subjects, but never, during the whole of the five weeks that he survived, was there the slightest irrationality or inconsistency on the subject of divine things. This circumstance was remarked to him, when he observed, "There is no Socinian nonsense in my head," and he might have added his heart also.\* He appeared to entertain great dread of being a burden to his friends; and on one occasion, addressing his son, said, "Of what use am I now? I am of no use:" his son replied, "Do not say so; you may be doing as much good in the short sentences you utter from your bed, as you did when you addressed your people from the pulpit; all you say now will be treasured up by them, and long remembered." This appeared to cheer him. He knew all his

friends, and many visited him, and will not soon forget the short and pithy sentences which escaped his lips; the appropriateness of some of these brief addresses was remarkable.

He frequently conceived himself to be engaged in his delightful public work. On one occasion, stretching out his arms from the bed, he began an address, which he continued till he was exhausted. Some of his broken sentences were remarkable: "Some poor trembling souls," said he, "go mourning all their days: they do not think themselves proper subjects for church fellowship, because some one perhaps has told them, that they have 'no part or lot in the matter,' and thus are they dejected and dispirited; but when once the reviving word comes, then ....."

Once, without any perceptible connection, he said, "How could I, in the state of mind I was in, stand up, and probably bring dishonour on the cause of my blessed Lord and Master, and on that precious book?" which expression was understood to have reference to his having so seldom, latterly, engaged in public exercises.

On one occasion, when repeating that hymn—

Firm as the earth thy Gospel stands,  
My Lord, my hope, my trust;  
If I am found in Jesus' hands,  
My soul can ne'er be lost;

and had reached that verse,

His honour is engaged to save  
The meanest of his sheep;

All, that his heavenly Father gave.

He here stopped and said—"Ah! All; but am I one of that number?" He soon checked himself, and made some striking observations on presumption on the one hand, and despair on the other.

Complaining of thirst, some drink was offered to him, when he

\* Those who recollect the singular shrewdness of his character and peculiarity in expressing himself, will, in some of the circumstances referred to, at once realise the subject of this Memoir.



said "I long to drink of that fountain, and to taste those fruits of the Tree of Life, which are in the paradise above." He said, on one occasion, with his hands clasped, and his eyes lifted up, "O! what should I have been, or what should I now do, without the atonement of Christ! I know what it is to feel myself a poor unworthy creature, but I also know what it is to rest myself upon my Saviour, for he is able—he is able—and he is willing."

His anxiety for the welfare of his flock was very great; once, bursting out into tears, he prayed "that they might attend to those things which made for their everlasting peace." Being reminded of his last words to them, he was deeply affected.

His attachment to the Bible, to the last, was very great; sometimes he had it beneath his pillow: mention being made to him of the promises of God contained in it, his rapturous expressions of delight were quite overwhelming to those who surrounded his bed. On recovering from a fainting fit, and thinking himself to be dying, he said, "I know that my Redeemer liveth. In my Father's house are many mansions;" and then joined in repeating, "Jesus, lover of my soul, &c."

It was found better, on many accounts, to repeat passages of scripture, or hymns, than to converse; these at once fixed his attention, as he could himself follow the train of thought. It is most remarkable, that this method, together with prayer, never failed to calm and sooth him, even when the delirium was unusually violent; refer to sacred subjects, and he was at once tranquil. Repeating one evening to him a very favourite hymn,

"Guide me, O thou great Jehovah," &c.

when his son had got to the last verse, he called out to him to stop, and himself began to sing

When I pass the verge of Jordan,  
Bid my anxious fears subside;  
Death of deaths, and hell's destruction,  
Land me safe on Canaan's side,  
Songs of praises  
I will ever give to Thee.

He sang several times during his last illness;\* the last time was on the Saturday previous to his death: the words were "Glory to God in the highest; on earth peace, good will towards men." The air to which he sang these words was composed by himself about thirty years since.

His mind was more collected on the Monday (1st of April) preceding his death, than it had been for some weeks: addressing his son, he said, "We must part. I feel very differently to what I have done." He also said, that he "had had that day exalted views of the Saviour." He appeared to be conscious that he had been in a state of delirium. His son observed to him, "that it was probable his *cruel enemy* had availed himself of his agitated state of mind, as far as was permitted, to harass him; he replied, "I do not like to charge unnecessarily that unhappy spirit; but I would not carry this too far."

On the Tuesday (April 2,) the day before his decease, it appeared evident that he could not hold out many hours. He appeared calm, and evidently understood all that was said to him, though he could say very little in reply.

Passages of scripture and portions of hymns were occasionally repeated, which seemed to give him pleasure. In some instances,

\* His lungs were not in the slightest degree affected; in each instance of his singing he set the tune, and when joined, he glided into the bass.

a pause in some of these hymns was made, where the sense did not require it, when he instantly signified a desire, that the verse might be concluded, making many efforts to speak. A few weeks before his confinement to his room, he had been making some remarks respecting that hymn,

A debtor to mercy alone, &c.  
when he said, "I fear many make use of the sentiments expressed in that hymn presumptuously." It occurred to his son to repeat the last verse at this time, then within seven or eight hours of the termination of the conflict :

The work that his goodness began,  
The arm of his strength will complete;  
His promise is "yea," and "amen,"  
And never was forfeited yet.

His son here paused, and watched the effect upon his dying parent. He immediately expressed, in the most unequivocal manner, a desire that he would go on with the concluding words :

Yes! I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven.

Life was now fast ebbing. His son said to him, "I hope Christ is precious to my dear father." He could not speak, but he elevated both his hands above his head, in token of assent. Shortly after this his sight failed; respiration became more interrupted, and early on Wednesday morning, 3d April, without a struggle or sigh, he ceased to breathe, within seventeen days of completing his 73d year.

During Mr. Barker's last illness, and when in unusual pain of body, he was almost incessantly uttering ejaculatory petitions—"O Lord, look down in mercy." "O Lord, I beseech thee, deliver me," &c. Sometimes, when thus exercised, he checked the out-

pourings of his distress, from a fear that he might use these exclamations without sufficient intelligence, or merely from habit, so fearful was he of "dishonouring the name of his Lord and Master."

His last pulpit address was founded on the thirteenth chapter of the Hebrews, dwelling particularly on the first verse, "Let brotherly love continue," and the twentieth and twenty-first verses, "Now the God of peace," &c.

The day of his funeral (11th April,) was one of peculiar solemnity; the arrangements for this last melancholy duty were made by a committee of his friends, formed for the purpose, and conducted in a manner that proved, to the very last, what their dear pastor had frequently asserted, "that never did any minister have a more affectionate people than he had." To afford an opportunity to the numerous friends of the deceased to testify their veneration for their beloved pastor, it was arranged that the funeral should be a walking procession.

The Rev. Messrs. Chapman and Jeula preceded the body, which was borne by six members of the church; the pall was supported by the Rev. Messrs. Freeman, Belsher, Timpson, Rose, James, and Boddington, followed by the members of the family of the deceased, neighbouring ministers, the deacons and members of the church, stated attendants at the meeting, and numerous friends. The Rev. W. Chapman delivered the funeral oration in the meeting-house, which was followed by the offering up of a prayer by the Rev. J. Freeman; the Rev. H. B. Jeula concluded the solemn service by delivering a short address at the grave.

On the Sabbath afternoon following, the Rev. Dr. Collyer

preached the funeral sermon from John xvii. 24. "Father, I will that they also whom thou hast given me, be with me where I am," &c. Funeral discourses were also preached on the evening of the same day, by the Rev. W. Chapman, and Rev. H. B. Jeula, at their respective places of worship.

To delineate the character of the deceased, it may be sufficient to say, that its leading traits were simplicity and diffidence,—that his heart abounded with benevolence and Christian charity, and his best exertions were constantly employed to alleviate the distresses of his fellow-creatures. No assertion could be more true than that made of him by a venerable minister of Christ, the late Mr. Culver, of Woolwich:—"He is," said this excellent man, speaking of Mr. Barker, "a living epistle, known and read of all men, on the subject of brotherly love." Mr. Chapman, in his funeral oration, observed that it was always with pleasure that he met with his beloved brother, for he knew "that not a word of scandal would issue from his lips, and that he should not be disgusted by any attempts at display."

His public discourses will long be remembered for their propriety of language,\* appropriate delivery, and the affectionate fervour they displayed for the best interests of the flock committed to his charge.

A volume of Dialogues and three Sermons are his only published works. There remains, in manuscript, a work on Creation, which, we are informed by those

who have seen it, displays considerable research and accuracy of judgment.

The following historical notices of the Congregational interest at Deptford cannot but prove acceptable to our readers.

Extract from "Memoirs and Minutes of the Congregational Church, assembling in Butt Lane, Deptford. (Transcribed and abridged 1819. J. T. B.)"

1. The *present* meeting-house was erected during the ministry of the Rev. John Olding. The *former* about A. D. 1702.

2. The Rev. Mr. Godman is the *first* minister of this congregation on the list which Mr. John Creasy gave me when I first came to Deptford. (J. T. B.)

3. The Rev. Mr. Beaumont is the next mentioned. How long he continued in his office here I am not certain, but it appears, by an inscription on some of the communion plate, that he was pastor in the year 1707-8.

4. Dr. Abraham Taylor is the third on the list. He is known as a writer; and was also Tutor of the Protestant Dissenting Academy, then kept at the Great House\* in this town, near the end of Union Street, towards the right, in Church Street. The Rev. Messrs. Brewer and Towle were of the number of his pupils at Deptford. This seminary (if my information be correct) was afterwards removed to Mile End, and then to Homerton.

5. Mr. Pickersgill is next mentioned. The account of him which I received from my much esteemed friend, the Rev. Thomas Towle, has nearly escaped my memory. But it seems that Mrs. Jefferies (whose portrait and memoir are given in an early volume† of the Evangelical Magazine, and who lived to the age of 118 years) was a member of the church in his time.

6. Mr. Jenkin Lewis stands next. After being pastor for several years, he died in November, 1751. It was in his time that the Church Articles‡ were drawn up and subscribed.

\* This house is still standing, and differs but little, I should suppose, from its original appearance. (His Son.)

† June, 1797.

‡ Articles subscribed at *Butt Lane Meeting, Deptford, January 7, 1746-7.*

Whereas our lot is fallen on an age wherein the important doctrines of revealed religion are denied, and the pre-

\* When on his dying bed, and referring to his public ministrations, he said, "I have ever studied plainness of speech, and yet I do not think that I have ever at any time degenerated into vulgarity."

7. The Rev. John Olding appears as the sixth minister and pastor of the Church in Butt Lane. His sermons, his

tombstone, the account of him by Dr. Addington in his funeral discourse for him, but especially the affectionate re-

cepts of it neglected by many—we, therefore, the members of the church of Christ who assemble in *Butt Lane, Deptford*, believing ourselves obliged to bewail, and, as far as we can, to prevent the present infidelity and profaneness—in order hereunto, we do renew, and enter into a solemn engagement to Almighty God and one another, to maintain and continue in the profession and practice of the reformed religion, which is contained in the Scriptures of the Old and New Testaments, and summarily expressed in the following Propositions:

1. That there is one God, of infinite, absolute, and incomprehensible perfections.

2. That in this one God there are three persons, Father, Son, and Holy Ghost, the same in substance, equal in power and glory.

3. That the second Person assumed human nature, and is true God, and real man, in one person.

4. That there was a covenant of redemption from eternity, whereby Jesus Christ was made under the Law, to obey and suffer, as our Surety, and in our room, that He might perfectly redeem, and finally save, all that the Father gave Him; [i. e. all that come unto God by Him; and him that cometh He will in no wise cast out.]

5. That all the natural posterity of Adam sinned in him, and fell with him in his first transgression, whereby they are become guilty, unclean and corrupt in all the powers of their souls, and members of their bodies.

6. That Jesus Christ did and doth exercise the offices of a Prophet, Priest, and King, both in his estate of humiliation and exaltation.

7. That the righteousness in and for which we are pardoned, justified, and have right to glory, is the righteousness of Christ's active and passive obedience received by faith alone.

8. That the inward and efficacious power of the Holy Ghost in and upon the soul, is absolutely necessary for our regeneration, conversion, sanctification, perseverance, and eternal salvation.

9. That we are under the Moral Law, contained in the ten commandments, as a rule of life, [or of conduct] and not as a covenant of [life, or of] works.

10. That God hath made and revealed a covenant of free grace in Christ, which contains all the blessings that are neces-

sary for life and godliness, to which God requires our consent and submission.

11. That Christ has appointed and settled in his church many holy ordinances, as his Word, Prayer, Communion of Saints, exhorting, reproving, and comforting one another; Baptism and the Lord's Supper.

12. Finally, That there will be a resurrection of the dead, at which Christ will judge all mankind, openly declare the justification of all his saints, and receive them into eternal glory, and punish the wicked with everlasting wrath.

These are the great doctrines of revealed religion, which we profess, and which we hope and trust will be continued in this church to the glory of our God and Saviour, for our spiritual good, and the comfort of our posterity. To which we set our names in the presence of Almighty God.

Approved and subscribed by us, this seventh day of January, 1746-7.

JENKIN LEWIS, Pastor.

Whereas the members of this church did (at the time particularly mentioned) subscribe to the before written Articles—Now we, who have been since added to this church, do in the same manner profess our hearty assent to the sacred truth expressed in them. And we, the members of this church, desire (laying hold on the Lord's covenant) to give up ourselves and ours to the Lord, to walk together as a church of Christ, seeking and depending upon his grace to enable us to maintain the faith and order of the Gospel, and to perfect holiness in the fear of God.

JOHN OLDING, Pastor, Sept. 26, 1754.

J. T. BARKER, March 19, 1756.

At a church meeting, October 30, 1754, it was agreed by the church, that any person (not before a member of a Congregational Church) proposing to be admitted into full communion with this church should stand proposed one month—that two brethren should be deputed to converse with the person proposed—that the person should give the church some account of spiritual experience and dealings of God with him (or her) and be received or rejected according to the mind and suffrage of the church.

Questions proposed at the Admission of Members.

Do you now again profess hearty repentance for all your sins against God;

gards of all who knew him, are pleasing testimonies to the excellence of his character. But, even his *Master* could not

please *some* people. The Rev. John Olding was succeeded by Mr. Barker.

and faith in Christ, as your only and all-sufficient Saviour and Redeemer?

Do you now profess to accept of God in Christ for your covenant God and portion for ever; and do you resign, and deliver up yourself to God in Christ accordingly?

Do you now profess obedience to the Lord Jesus Christ, as the King and Head of his church in all his laws and commandments, so far as they are or shall be made known unto you by his word and Holy Spirit?

Will you, ordinarily, with diligence, attend on the ordinances of Christ's house in this church, as the providence of God shall give you opportunity?

Are you willing to accept of the members of this church as your brethren and sisters in Christ, and will you walk towards them accordingly?

Will you submit to such brotherly admonition and reproof, as from time to time may be given you by this church according to the mind of Christ?

DR. BODDRIDGE'S HYMN XXIII.

*On rejoicing in our Covenant Mercies.*

O happy day! that fix'd my choice  
On Thee, my Saviour and my God;

Well may this glowing heart rejoice,  
And tell its raptures all abroad.

O happy bond! that seals my vows  
To Him, who merits all my love;  
Let cheerful anthems fill his house,  
While to that sacred shrine I move.

'Tis done; the great transaction's done:  
I am the Lord's, and he is mine;  
He drew me, and I follow'd on,  
Charm'd to confess the voice divine.

Now rest, my long-divided heart,  
Fix'd on this blissful centre, rest;  
With ashes who would grudge to part,  
When call'd on angel's bread to feast?

High heav'n, that heard the solemn vow,  
That vow renew'd shall daily hear;  
Till in life's latest hour I bow,  
And bless in death a bond so dear."

"Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. i. 5; Rom. xii. 1, 2.

\* This hymn was an especial favourite of my dear father's.—(J. T. B. his son.)

## ACCOUNT OF THE NEW CHAPEL, BRAINTREE, ESSEX.

(With an Engraving.)

THE ancient market town of Braintree is pleasantly situated in the midst of an agricultural district, and immediately joining to Bocking Street, a parish that is probably equal to Braintree in population, and which contains more than 3000 inhabitants. It has a parish church, and an ancient Baptist congregation, who, at the present time, are about to rebuild their meeting-house on an enlarged scale.

The Independent church and congregation, now assembling at the New Chapel, originated about 45 years ago, in a separation from the ancient Congregational Church at Bocking, then under the pastorate of the Rev. Thomas Davidson, and the Rev. John Thorowgood. The latter gentleman, although "a more learned, and, in a strictly intellectual view, an abler man" than his venerable colleague, yet not possessing "the vividness and force of address" by which the former was distinguished, was unable to retain a certain portion of the congregation, who desired a pastor whose warmth of feeling and doctrinal opinions were in more complete accordance with those of Mr. Davidson, than they supposed those of Mr. Thorowgood to be.

The multiplication of our churches is supposed, by those who are

strangers to our polity, generally to result from intestine broils. Although this is certainly not the case, yet we sometimes perceive that the spirit of party dissension is permitted to disturb a congregation, in order to the accomplishment of some greater good. Assuredly it is not the design of the great Head of the Church, that a congregation should continue, from generation to generation, alike stationary in numbers and in usefulness, and if a spirit of expansive zeal be wanting amongst them, so that no salutary excitement is produced amongst the surrounding population, it appears highly probable that some painful occurrences may arise to awaken their energies, and to call forth the attention of the surrounding neighbourhood.

These remarks are justified by the case before us.—In the year 1787, it is probable that the whole congregation at Bocking did not exceed 800 persons; but a separation took place, and the result is, that while the ancient meeting-house has been enlarged, and every Lord's-day witnesses a most prosperous congregation, perhaps double its original number,\* the separate society has also grown up to a large and effective body of 1400 persons, and both communities maintain towards each other those fraternal sympathies, which alike strengthen and adorn our denomination.

To return to the historical narrative, it is necessary to state that the separatists first worshipped in a temporary building, until their new chapel could be erected. This building, 41 feet square, with galleries, was completed in 1788, and the same year a congregational

church was formed of only fourteen members, who formally assented to a covenant of order and practice, that was inserted in their church-book.

Their first pastor, the Rev. *David Pritchard*, was educated for the ministry at the Countess of Huntingdon's College, Trevecca, North Wales, and came to Braintree in 1788, and was ordained to his pastoral office the same year. This worthy minister continued his faithful and useful services for thirty-four years, till he was removed by death, February 12, 1812, in the 55th year of his age.

The vacant pulpit was then supplied by the Students of Hoxton, and the people united in the choice of the Rev. *John Carter*, their present beloved pastor, and one of the *alumni* of that institution. The great increase in the congregation, which immediately resulted from Mr. Carter's residence amongst them, required that the meeting-house should be enlarged one-third in length, and it was re-opened for public worship, after the needed alteration, on the 16th of September, 1813. On the 14th of the following month Mr. Carter's ordination service took place, when the Rev. Messrs. R. Stevenson, of Castle Hedingham, S. Newton, of Witham, J. Hooper, of Hoxton Academy, Dr. Simpson, of Hoxton Academy, and J. Fielding, of Coggeshall, took parts in the service. It is affecting to record, that only one of that venerable presbytery has survived to witness the answer of their prayers in the continued success of the esteemed minister, whom they, on that occasion, solemnly devoted to the service of the sanctuary. Shortly after Mr. Carter's settlement, a declaration of the faith and order of the Church, in accordance with the views that generally prevail

\* For a lengthened account of the church at Bocking, we refer our readers to the *Congregational Magazine* for 1828, vol. xi. pages 337, 512.



amongst congregational societies, was prepared and adopted.

From the period of Mr. Carter's settlement, the church and congregation have been steadily on the increase, until the old chapel became insufficient to accommodate the people; and Mr. Carter having generously offered a site of ground for a new chapel, adjoining his own residence, it was resolved to pull down the former edifice, and employ some of the materials in the new erection. Thus the people were able to build their present handsome chapel, under the judicious directions of Mr. Fenton, the architect, for 1500*l*.

The following extract from *Wright's History of Essex*, a work which has been recently published, contains a correct description of the chapel; which, together with our engraving, will supply the reader with all the information necessary to form a correct idea of this interesting structure.

"The Independent Chapel is a large and elegant structure of white brick and Bath stone, 71 feet long, by 53 wide, estimated to contain

1500 persons. It is at the entrance of the town from London, on the eastern side of the road, to which it forms an interesting ornament. The old chapel, built in 1788, and enlarged in 1813, was pulled down in 1832, and the present building erected. The site of the old chapel, together with a burying ground adjoining, is now enclosed with a brick wall, six feet high, and forms a most safe and commodious cemetery. It is near the centre of the town, with two approaches to it, one from the principal street, and the other from the Rayne Road. In the wall is inserted a neat stone tablet, with the following inscription:—

"Where this wall stands was the front of the Independent Chapel, which was built A. D. 1788. In A. D. 1832 it was taken down, a new chapel erected at the southwest entrance to this town, on ground presented by the Rev. J. Carter; and this wall built to enclose a burying ground, for the use of the congregation assembling there."

#### ECCLESIASTICAL EXCURSIONS.—ICONIUM.

IT is related in one of the chronicles of grave and romance-loving Spain, that a certain grey-bearded Don, who devoted himself to alchemy in a lonely tower on the banks of the noble Guadalquivir, succeeded in discovering, not the transmuting agent, but the power of loosening that mystic cord which unites the soul to the body; by which means he could travel forth in the silent night (in the inner man) to see the world, returning as the sun gilded the mountains of his beloved Andalusia, to inhabit the clay tabernacle that reposed in its turret, unconscious

of the absence of its rambling companion. Now it was a favourite notion of some philosophic enthusiasts of the fifteenth century, that future ages would attain such an insight into the economy of the human mind, the relation of the spiritual to the material part of man, and the cohesive principle which led to their union, (as unknown to them as the mortar of the ancients,) that the initiated into this mysterious composition, would be able to open a cranny to admit the soul out of its citadel for recreation, and at the same time keep the avenue open, (by

the way the most difficult part of the matter,) for the return of the truant spirit. It is no design of this paper, to discuss the vagaries of these mystical dreamers, but we introduce them by way of illustrating a mode of travelling which we have long practised, which is as speedy and far less dangerous than that of the Spanish Don or the philosophical enthusiasts. Dr. Johnson's paradise was a post-chaise, but no such rattling vehicle for us; even a steam carriage is too slow a traveller for the mind; and when we journey we have only to sit down in an easy arm-chair, by our own fire-side, and, in the twinkling of an eye, we are off to the four corners of the globe, without fares to pay, or drivers to fee, or guards to propitiate. Captain Cochrane's pedestrian tour from Paris to Kamschatka and back, a trip of some 20,000 miles, we have performed in about three nights, journeying about two hours each night, without the chance of being footsore; and perhaps know as much, that is of any consequence, about the Ob and the Lena, Tobolsk and Okaktsk, Samiaks and Tchoutskis, as the intrepid and often-wearied traveller. No matter how great the distance, how rugged the road, in a moment we can pitch our tent amid the ruins of Palmyra, and the boundless burning desert; the columns of ancient days, the straggling date trees, and the calm, patient gaze of the resting camels are at once vivid to the mind's eye: with equal facility we can whirl among the hurricanes of the North, with sleet and snow pictured around us, without the slightest possibility of being ice-bound in the frozen zone; and with as little fatigue and trouble we can balance ourselves upon the highest peaks of

the Tyrol, listen to the falling avalanches, and look down upon the glorious valleys that sweep onwards to the shores of the distant Adriatic.

The following paper consists of some rough notes that have been made in the course of some travels at home, and we shall now transport ourselves from the gloomy skies of this northern island to the brilliant heaven, and ruin-scattered deserts of Lesser Asia.

#### ICONIUM.

After skimming across the *Ægean*, entering the crowded harbour of Smyrna, glancing wistfully at Mount Sypilus in search of the far-famed Niobe, crossing the range of Mount Messogies, and part of Taurus, we shall settle down upon some gentle eminences in latitude  $37^{\circ} 52' N.$ , long.  $32^{\circ} 40' E.$  in the very heart of the modern province of Karamania. To the S. E. and S., far as the eye can reach, the country appears to be a vast plain, flat as an Arabian desert: to the N. E. is a range of hills, the ancient *Lycadnum Colles*, the modern *Fondhal Baba*. The hills upon which we have fixed as an observatory, have some of their summits frequently covered with snow, but the slopes are cultivated and covered with gardens and meadows. In the midst of the extensive plain, upon which the traveller looks down, there is a large lake, connected with two small streams. W. by N. of the lake, near one of the rivers, stands the modern city of Konieh, or Cogni, the representative of the Iconium of sacred and profane antiquity. Gazing upon such a spot, the mind of the Christian traveller, will immediately recur to the scenes of apostolic story; and the minarets and mosques

which proclaim the predominance of a corrupt religion will suggest matter to "point a moral" as well as "adorn a tale."

The history of Iconium goes back to a remote antiquity. It was the capital of Lycaonia, and is mentioned by Xenophon, Cicero, and Strabo the geographer. To this place Paul and Barnabas came, when driven by persecution from the neighbouring city of Antioch, in Pisidia.\* Upon their arrival they appeared in the Jewish synagogue, and "so spake, that a great multitude, both of the Jews, and also of the Greeks, believed."† The Apostles appear to have resided a considerable time in the city, but at last withdrew, owing to the hostility of the principal inhabitants. The Jews of Iconium followed them to Lystra, where they had taken refuge; and upon a second visit to the Lycaonian capital, it is probable that the scene referred to in the Epistle to Timothy occurred:—"Thou hast fully known my—persecutions, afflictions which came unto me at Antioch, at Iconium."‡ By the ministry of the Apostles, in spite of Jewish animosity and Grecian superstition, a church was formed, disciples were confirmed, elders were ordained; and when Timothy was commencing his labours as an evangelist we are told that he was well reported of by the brethren at Iconium.§ Ecclesiastical tradition reports that Thecla was converted by the preaching of the Apostle in this city, the heroine of one of the forgeries of the second century, entitled, "The Acts of Paul and Thecla." This work, which still exists in Greek and Latin, was composed by an Asian

Presbyter, in order to do honour to the Apostle; but having been convicted of the deceit, according to Jerome and Tertullian, he acknowledged it, and was deposed.

Throughout the whole district of the Lesser Asia, the pure faith of Christ maintained an arduous struggle with the depraved, yet bewitching superstitions of the Greek and Roman; and the power of light and darkness, good and evil, truth and error, contended long for the victory. The idolatry of the ancient world was not inclined to surrender at discretion; and it put forth all its strength to check the encroachments of the intrusive religion. The change from a Heathen devotee to a Christian neophyte incurred a fearful risk—the loss of early associations, the people's scorn, the world's contumely, and the blood-red torrent of persecution! In the peninsula, the ruins of many an amphitheatre serve to point out scenes of suffering for the faith; and the passing visitor, as he gazes upon these remnants of the olden time, may readily fancy in his ear the barbarous exultations of the persecutors, and the death-shriek of the persecuted. That such spectacles were witnessed in Iconium, though at that era but an inconsiderable city, seems certain, from the apparently prophetic intimation of the Apostle to the brethren there, "that we must through much tribulation enter into the kingdom of God."<sup>¶</sup>

The seeds of instruction, warning, and invitation sown by Paul, and Barnabas, and Timothy in the Lycaonian province, did not fall upon "stony places;" for Iconium became, not only the seat of a considerable church, but

\* Acts xiii. 51.

† 2 Tim. iii. 11.

‡ Acts xiv. 1.

§ Acts xvi. 2.

¶ Acts xiv. 22.

the residence of a bishop, when diocesan episcopacy was introduced. Amphilocheus sat in the council of Constantinople, A. D. 435, as Bishop of Iconium. This individual was born in the neighbouring province of Cappadocia; and in early life became a professor of rhetoric, and practised as an advocate and judge at the bar, where he fell under the censures of his contemporaries for unjust dealing. Resigning his profession he secluded himself at Ozizala,\* where he turned his attention to divinity, cultivating the acquaintance of Gregory Nazianzen, and Basil, like himself, Capadocians. The friendship of these eminent men introduced him to an important station in the church, and led to his being consecrated bishop of Iconium, about the year 370. Amphilocheus took a prominent part in the affairs of the eastern churches; distinguished himself for his zeal against heresy; and held a council at Lyda, where he condemned the Massalians, an Antinomian sect, that thought prayer a shield for the most monstrous impurities. Theodoret tells a curious story of this bishop. The emperor Theodosius having refused his urgent entreaties to suppress the Arian meetings, thinking it unjust to persecute, Amphilocheus on one occasion entered his palace, and saluted him as usual, but passed by his son Arcadius without any recognition. Theodosius angrily expostulated with him for this want of respect. "You are unable," said Amphilo-

cheus, in reply to the emperor, "to put up with the slighting of *your* son; believe, therefore, that God holds them in aversion who blaspheme his only begotten Son." The stratagem succeeded: the decree required was issued; and the bishop and his party, who had been persecuted by Valens, rejoiced in the opportunity to render evil for evil.

The works of this bishop of Iconium consist of Sermons,\* a Poem,† The Life of St. Basil;‡ a Synodical Epistle,§ and some Fragments. The third Sermon is published in the *Bibliotheca Patrum*, vol. ix. page 237, and the Synodical Epistle

\* The Sermons are eight in number, but the fourth and eighth are generally attributed to another pen. The subjects treated upon are, 1. The Nativity of Christ; 2. The Circumcision, with praises of Basil; 3. The Virgin Mother of God, Anne, and Simeon; 4. The Virgin and Simeon; 5. On Lazarus; 6. The Woman in the Gospel that was a sinner; 7. The Holy Saturday; 8. Penitence.

† This Poem contains a catalogue of the books of the Old and New Testaments, which agrees with the received canon of scripture. Amphilocheus defends the genuineness of the Epistle to the Hebrews, but attaches a mark of doubt to it, as well as to 2 Peter, 2 and 3 John, Jude, and the Apocalypse, denoting that these books were not universally received in his time. The Poem is in Iambic verse, inscribed to Selenus. It has been attributed to Gregory Nazianzen, but without sufficient authority, as there is still extant a poem of his upon the same subject.

‡ This work is justly characterized by Cave as the production of a "vender of trifles."

§ This Epistle was written at the request of several bishops, who wished to have the divinity of the Holy Spirit proved in a general council. They agree to the Nicene Creed, but this question had not been mooted upon that occasion. They prove afterwards the divinity of the Spirit from the form of administering baptism, and exhort the believers to a firm adherence to the doctrine of the Trinity.

\* This was a town of Cappadocia, now extinct: it was situated to the N. E. of the great Phrygian Lake, the Palus Tattæa, now called Kır-shehr Mamlla, or Kadun Tuzla, Lake of Salt Water. There is a small town near its site, called Chekenagur.

may be found in Cotelier's *Monuments of the Greek Church*, vol. ii. p. 99; but the whole works have been published at Paris, entitled, "*St. Amphilochii Opera*, edit. Gr. et Lat. a Fr. Combefisio, fol. Paris, 1644."

Two centuries afterwards, A. D. 564, the see of Iconium was filled by Theodorus, during the reign of the emperor Justinian. Of this individual but little is known, but the degeneracy of the whole Oriental church at this period, is prominently displayed upon the page of ecclesiastical history. A person named Cyricus, with his mother, Juletta, having suffered in the Diocletian persecution, Theodorus was desired to examine some accounts which were current respecting them. Finding them unworthy of credit, he published a Letter, containing a correct Narrative, which is still extant. "*Gr. et Lat. edit. Combefisio int. Act. Martyr. Antiq.* 8vo. Paris, 1660, p. 231.

The seeds of a new empire and a new religion were now sown in the inaccessible deserts of Arabia; and the scimitars of the khaliffs menaced, from the summit of Mount Taurus, the existence of the Byzantine kingdom, and the Christian name. In the eighth and ninth centuries, the departure of the eastern churches from the simplicity and purity of the faith, was signally punished by the western sword. Sorrows came upon them, not alone, but in battalions. Iconium came under the dominion of the Seljukians; and the sultans of Roum made it their residence when driven from Nice by the crusaders in 1099. The city was now enlarged and embellished; its walls were rebuilt, and the Christian temples were converted into the mosques of the false prophets. The Sel-

jukian sultans were, however, expelled from Iconium by the crusading army under Frederic Barrossa in 1189, and the cross was again introduced into the scene of its early triumph; but upon the emperor's death in one of the mountain streams of Taurus, the city again became the capital of the Moslem princes. Upon the irruption of the Mongols, in 1260, under Hoolegoo, the grandson of Chingis Khan, the dominion of the Seljukians was finally overthrown, and Iconium was soon afterwards conquered by the beys of Karamania, and incorporated with their possessions. These fierce chieftains were exterminated by the arms of Bajazet in 1486, and the city became the capital of an Ottoman pashalic, under the altered name of Konieh, which it has ever since retained.

During the reign of the Seljukian sultans in Iconium or Konieh, a Moslem saint resided in the city, called Jalâl-ed-din Mohammed, Ben Mohammed, el Balkhi, el Kowawi; known, however, by the more pronounceable name of Mulla Hunkiar. This individual, for a holy man by profession, was, upon the whole, a decent and respectable personage, and commanded the veneration of the rude chieftains who came to visit him. Among those who were attracted to his dwelling in Konieh was Ertogrul, the father of Osman the founder of the Ottoman dynasty, whom Gibbon designates a freebooter of the Bithynian hills. Ertogrul recommended his son to the prayers of the saint, and Mulla Hunkiar gave his blessing to the boy, who carved out for his race a mighty empire, from whom it is the glory of the now reigning sultan Mahmoud to have descended, whose ashes reposed for ages under a silver dome in Brusa, the first capital of

the Ottomans, and who left behind him a spoon, a salt-cellar, a turban, a stud of horses, a herd of cattle, and a flock of sheep, striking memorials that the grandeur of the sovereign did not destroy the simplicity of the shepherd. And who was Ertogrul, and what led him to Iconium? The substance of this adventurer's early career is thus related in the pages of Joseph von Hammer. Wandering westward from the Euphrates, at the head of 400 families, he descended from the Alps of the Karadshatag, or Black Mountains, two armies in hostile array. Disdaining to be an inactive spectator, Ertogrul joined the weaker party, and by his seasonable aid, gained them the victory. The vanquished were a horde of Mongolian Tatars; the victors were Seljukians, under the command of Aladdin, the sultan of Iconium. The wanderers accompanied the sultan to his capital, and had a considerable district assigned to him for his valour, in Phrygia and Bithynia.

Mulla Hunkiar was the founder of the monastic order of the Mewlawy Dervishes, one of the richest and most respectable fraternities among the sons of the prophet. He wrote the *Mithnawi* in elegant Persian verse, containing the rules of the order in which the use of music and the dance is taught. Upon his death, in Konieh, A.D. 1273, his sepulchre became a place of pilgrimage; and a high degree of sanctity was conferred upon the city, in Musliman estimation, by the possession of his remains. His tomb, consisting of a cylindrical tower, of a bright green colour, surmounted with a dome, is still shown. The fame of the founder procures for the Mewlawy Dervishes large contributions from the faithful; and the Emperor of

Morocco is reported to have sent them annually a hundred pieces of gold. In the city they have a splendid monastery, the cupola of which, covered with green tiles, may be descried from the desert at a considerable distance.

After this retrospect of the history of Iconium, let us look around from the eminence on which we have fixed ourselves, and survey the modern Konieh, through the telescope of some recent traveller. "The city has an imposing appearance from the hills on the west, from the number and size of its mosques, colleges, and public buildings; but these edifices are rapidly hastening to decay, whilst the houses of the inhabitants consist of sun-dried brick huts, thatched with reeds. The city-wall, the work of the Seljukian sultans, has eighty gates, each known by a separate name, embellished with Arabic inscriptions, among which some Greek characters are interspersed. A considerable part of the front of the gate of Ladik, on the north side of the town, is covered with a Turkish inscription; immediately below which, and fixed in the wall, is a beautiful alto-relievo, together with a colossal statue of Hercules. A Roman prince is represented sitting in a chair, with his toga falling in easy drapery over his body, and in the act of receiving a ball, the symbol of the world, from another person, who is dressed in flowing robes, and attended by three Roman soldiers. The remaining figures are standing, and some of them are much mutilated; but the Turks have supplied the deficiency, by adding a few legs and arms, the bad taste and rude construction of which form a ludicrous contrast to the exquisite symmetry of the other parts of the piece. The statue of Hercules



having lost its head and right arm, the Turks have also been industrious enough to replace part of the deficiency by a new arm, still more absurd than the legs on the relief. There were many bas-reliefs wedged in different parts of this tower, among which is the disproportioned figure of a hideous monster, and the representation of an armed warrior, with a streamer flowing from his helmet, in like manner as those on the figures at Persepolis and Takte-Bostan. In the middle of the town is a small eminence, about three quarters of a mile in circuit, which appears to have been fortified, and where probably the old castle of Iconium once stood. The arched foundations of a superstructure crown its summit, and are said to indicate the site of a palace once inhabited by the Seljukian sultans."

Konieh contains upwards of 30,000 inhabitants, consisting principally of Turks, with a few Greeks and Armenians. It has four public baths, two churches, and seven khans, for the accommodation of merchants. The governor is a pasha of three tails, but inferior in rank to the pasha of Kutaya. The principal mosques are those of Sultan Selim, and Sheikh Ibrahim, which are large and splendid edifices. On the plain of Konieh, the late battle was fought, in which the forces of the Sultan Mahmoud were defeated, by the Egyptian troops under Ibrahim Pacha.

Such is the representative of the ancient Iconium; the church which Paul planted has still its remnant—a few names left, but, alas! it cannot be said that they have not defiled their garments. The Greeks have here a metropolitan bishop, whose rule extends over several communities in the

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adjacent towns, which are dependencies upon the mother-church in Konieh. So ignorant, however, are they of their own language, that they are obliged to use the four gospels and the prayers in Turkish. The eastern churches, indeed, scarcely deserve the name of Christian; the light that was once in them has become darkness; and everything that is healthy, valuable, and heart-cheering in the faith, has been superseded by insignificant rites and disgusting ceremonials. One hundred and twelve mosques attest the domination of Islamism; the magnificent temples of the virgin and the apostle are desecrated to the service of the prophet; and the sons of the crescent lord it with iron sway over the followers of the cross. As the first blush of morn tinges the plain of Konieh, and silvers the lake in the desert, the solemn tones of the muezzin resound in many a site, where once the hymns of Christ were heard:—"O Great God! Great God! Great God! I attest that there is no God but God! I attest that Mohammed is the prophet of God! Come to prayer! Come to the temple of salvation! Prayer is better than sleep! O Great God! Great God! there is no God but God!"

The voices of twenty centuries are in our ears, and they tell a mournful tale of vicissitude and decay. What changes have occurred since they commenced their course—since Paul and Barnabas fled over these very mountains from the infuriated Pisidians, and proclaimed in Iconium the crucified of Judæa? The very language in which they spoke has, in many instances, been uprooted in its natal soil; and the glorious idiom of old Hellas, "whose sounds could give a soul to the objects of

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sense, and a body to the abstractions of philosophy," can no longer be recognised by the degenerate Greek. The splendid pageants of polytheism—the piety of primitive times—the haughty step of the mitred bishop—the barbaric pomp of the Seljukians—and the chivalry of the meteor-like crusaders, pass in review before us. Sad and solemn thoughts are awakened by the shifting scenes of two thousand years.

"Let him that thinketh he standeth take heed lest he fall." This is the practical lesson which the impostures of Mahomet, succeeding the glorious labours of Apostles, should teach us; and the mad attempt of that steel-clad army, which passed over the plain of Konieh, to christianize the east by the sword, may serve to remind us that its regeneration is not to be effected by "might" or by "power," but by the "Spirit" of the Lord.

A REPLY FROM A "LAYMAN IN LONDON," TO "A DISSENTING MINISTER FROM THE COUNTRY," ON THE SUBJECT OF DISSENTING MARRIAGES.

(To the Editors.)—IN your last number a writer, with the above-mentioned signature, offered some observations on the inconsistency, as he deemed it, of Dissenters claiming on behalf of their ministers the privilege of celebrating marriage in such manner, and with such forms, as may seem to each sect best. My present object is to show that, while I admit the correctness of his view as to what marriage is, and how it would be best that it should be performed, his reasoning is inapplicable to the *present state of public opinion*; that we cannot do all we would, and that, therefore, we are right in doing what we can; that though we cannot effect a complete change in the system, it may be wise to attempt a beneficial modification,—which is practicable. It appears to me, that while the state of public opinion continues as it is, Dissenters do well in asking that their ministers may have the privilege of performing the marriage ceremony; inasmuch as this (*if an evil at all*) would be a *much less* evil than that which is entailed upon us by the existing state of the marriage laws; laws which, while *public opinion* is

what it is, cannot be remedied by that full and thorough reformation for which your correspondent pleads.

But, first, let me distinctly state how far I agree with him.

I agree with him that marriage is essentially of a civil nature; and that, *therefore*, it would be *abstractedly* better that it should be performed by the civil magistrate.

I quite agree with him, that if any thing of a religious nature ought to accompany this important transaction (as I certainly think it ought—just as piety dictates, that in *any* important transaction of life we should recognise the hand of Divine Providence, and implore the divine blessing,) it should not be a part of the civil ceremony, nor done *in the presence of or by* the magistrate; but privately, by the minister of the parties, either before or after the civil ceremony; precisely in the same manner as in any other important civil transaction, a religious man, while he properly consults his lawyer about the drawing up of his legal instruments, &c. deems it a duty to acknowledge the providence of God—to seek his farther direction and guidance, and to implore his benediction on all his

arrangements.—In fact, nothing is more common than to see this conduct pursued, in reference to the subject before us,—even though people in general seem, *at present*, to prefer that marriage should be publicly celebrated, in conjunction with the sanctities of religion, as well as with the forms of law. It is an almost universal custom for the contracting parties, if religious, to send for their ministers and other religious friends *before* the ceremony, to pray with them, and to invoke the blessing of heaven on the important relation in which the said parties are about to enter. All this might, it is evident, be done still, even if marriage were purely a civil rite.

Thus far, then, I agree with our author. I think, with him, that it would be better that marriages should be thus performed.

But then he will grant, I suppose, that before such a state of things can take place, *people in general* must be brought to think with him; and that so long as, (whether erroneously or not,) they prefer the idea of connecting the *public* performance of marriage with the solemnities of religion, it would be in vain to attempt to legislate on the subject.

Now that *such* is the present state of public opinion is, I believe, admitted by those, who from their extensive experience and their opportunities of observation, are best entitled to express an opinion. Mr. Joshua Wilson, who, it is well known, has given so much consideration to this subject, and who deserves so well of Dissenters for so doing, is quite of this opinion; and, so far as my experience goes, I quite agree with him. I feel persuaded that, at present, not only *church-people*, but *dissenters*, (more particularly *females*,) would very much prefer being married by their

respective ministers, to being married by any magistrate whatsoever. And perhaps this state of things will last for many years to come.

Now this being the present state of things—since we *cannot*, *at present*, get people in general to adopt what I am persuaded is the more rational view of the subject, and what I am equally persuaded will be adopted *in the end*, the great question, as to the propriety of claiming for dissenting ministers the right of performing marriage is, whether this privilege is a greater evil (supposing it to be an *evil at all*) than that which flows from the law as it *now stands*?—Now, what is the *great* complaint against the law as it now stands? Why—that it is nothing less than a violation of the rights of conscience! That it is *actually* attended with such results, in many instances, is past all dispute. Whether these instances be many or few, is nothing to the purpose. In matters of such vast importance, as the *rights of conscience*, it is our duty, if a remedy be practicable at all, to consult the scruples of a few, as well as of many. Now, will any man in his senses say, that to claim for dissenting ministers the privilege of performing the marriage ceremony, during the twenty, or forty, or fifty years which may elapse before public opinion is ripe for an entire change in the system, is a greater evil than permitting any number of individuals, during that time, either to be forced to violate their consciences, or not to marry at all, or to encounter the enormous inconvenience of leaving their country, that they may enjoy some of the most ordinary privileges of citizens? I am sure none will answer this question in the affirmative.

To illustrate this matter by a strictly parallel instance.

I am quite of opinion that the *registration* of baptisms, for a civil

purpose, is quite as alien from the proper office of a christian pastor, as the performance of the civil ceremony of marriage. Baptism has nothing to do with imposing a name or the registration of births. In all this, I suppose your worthy correspondent would agree with me, at least, I am sure he would be very inconsistent if he did not. And I suppose he would also agree with me, that when an entire disjunction shall take place between the rite of baptism and a civil registration, it will be a good thing. Yet, I suppose, *in the mean time*, and until such a change of the law can be effected, he would not say to any of his people, "I will not register the births of your children in the church-book; I have nothing to do with that; it is alien from the spirit and intent of my office; and if you wish for registration, you may go elsewhere."

Or to make the case still stronger, let us suppose (and the case *may* be supposed, just for the sake of argument,) let us suppose that, for some reasons or other, there is as strong and general a prejudice against the making registration a purely civil affair, and taking it entirely out of the hands of the ministers of religion, as there is in reference to doing the same by marriage. And let us suppose, farther, that the privilege of registration is (as the privilege of performing marriage is) confined to the ministers of a certain sect; and let us farther suppose, that,

as in the case of marriage, there are many individuals who have *conscientious* objections to registration by such hands; and that they would rather endanger their children's property than submit to such registration, since they would be compelled to violate their conscience;—would your correspondent, *could* he, in the name of common sense, affirm that it would be a greater evil to ask that, until public opinion should change and demand that registration should be *in toto* a civil affair, dissenting ministers should be permitted to register, and that their registration should be valid; would he, I say, affirm this to be a greater evil than suffering property to be endangered by persons not registering at all, or securing it only by a violation of conscience?

It appears to me, therefore, Gentlemen, that Dissenters do well in asking that their ministers may be permitted to perform the ceremony of marriage, until public opinion shall be ripe for an entire change; and that, though such permission may subject dissenting ministers to some inconveniences, yet that these evils are not to be compared with the evil of compelling any persons either to abandon the privileges of citizenship, or to purchase them by the sacrifice of conscience. The one set of inconveniences are out of all proportion to the other.

I am, Gentlemen,

Yours, very truly,

"A LAYMAN IN LONDON."

#### BISHOP HOBART'S PROTEST AGAINST THE INTERFERENCE OF THE MAGISTRATE IN RELIGIOUS MATTERS.

(To the Editors.)

I WISH to transcribe into your pages a document of considerable interest, which I extract from a valuable book entitled, "*Three Years in North America*, by James

Stuart, Esq." It is from the pen of the late Bishop Hobart, who presided over the Anglo-episcopal Church in the State of New York for many years. This divine was

a high churchman, and when on a visit to this country was entertained at Lambeth Palace, and saw prelacy in all the splendour which her alliance with the monarchy secures. Still he was not convinced that religion established by law, and subjected to the magistrate, is in a consistent or prosperous condition. A circumstance occurred in 1828, which gave Dr. Hobart an opportunity of formally avowing his convictions and his fears.

Governor De Witt Clinton suddenly died while the chief Magistrate of the State of New York, a territory nearly equal in extent to England. As a most amiable, upright, and eminent man, who had discharged with high satisfaction to the people, executive duties more arduous, because more responsible than those which devolve on the kings of Great Britain, his unexpected removal produced a powerful sensation through the State, and the city Corporation passed a vote to request that the clergy of all denominations would notice his decease in a solemn manner in their churches; to which resolution Bishop Hobart replied in a letter to the Mayor of New York, in the following terms.

*"February 16, 1828.*

"SIR—I have this day received, from the clerk of the corporation of the city a copy of a resolution of the common council, in which 'the reverend, the clergy in the city, are respectfully requested to notice, in an appropriate and solemn manner, in their respective churches to-morrow, the deep bereavement sustained by our common country, by the death of our chief magistrate and fellow citizen, De Witt Clinton.'

"As I feel myself under the

necessity of declining to comply with this request in Trinity Church, and in St. John's and St. Paul's Chapels, of which I have the parochial charge, I hope you will permit me, in order to prevent misapprehension, to state the reasons which have influenced me in the determination.

"The prostitution of religion to the purposes of secular policy has produced the greatest mischiefs; and I conceive, that the studious separation of the church from the state, which characterizes our republican constitution, is designed to prevent religion and its ministers from being made subservient to the views of those, who, from time to time, may administer public affairs; but, if the civil or municipal authority may desire the clergy 'to notice, in an appropriate and solemn manner,' the death of a chief magistrate of a state, the request may be extended to every distinguished citizen who has filled a public station, and thus the ministrations of the clergy may be made to advance the influence of political men and political measures, an evil from which, in the old world, the most unhappy effects have resulted, and against which, in this country, we should most sedulously guard.

"The character of the individual, too, whose memory is to receive these high religious honours, may not render him worthy of this sacred distinction. In seasons of great political excitement he may be as obnoxious to one portion of the community as he is the idol of another; and thus the clergy, who should be devoted to the exercise of their spiritual functions, may be drawn into the ranks of party, and suffer in its rude conflicts. In almost every case, from the varying opinions of the relative merits of pub-

lic men, the ministers of religion, in the capacity of eulogists, may as much fall short of the ardent expectations of some, as they exceed the more sober estimate of others. There is no view of this matter which does not, in my judgment, present serious objections to a compliance with the request of the corporation.

"As far as my private feelings are concerned, it would be most grateful to me to bear my public testimony to the eminent talents, the civil services, and private virtues, of the lamented chief magistrate of this state.

"And most certainly great deference is due to a request of the functionaries of the city in which I am a minister. But paramount considerations of duty will prevent my compliance with a request, which, in the principle that it in-

volves, and in the precedent which it will establish, appears to me of dangerous tendency in regard to the spirit of our free constitution, and to the spirit of religion, and the character and influence of its ministers.—I have the honour to be, with high respect, your most most obedient friend and servant,

"J. H. HOBART."

How happy would it be for religion in this country, if a godly jealousy like this were cherished by the episcopalian clergy. Then, instead of being a bye-word, and a scandal to the people of their communion, they would exert a healthful influence in their own denomination and would provoke other sects to emulate their spiritual nonconformity.

Z. Z.

#### ON THE CIRCUMSTANCES OF THE BIBLE SOCIETY, AND THE BIBLE-PRINTING MONOPOLY.

(To the Editors.)

IT is a singular coincidence, that the Committee of the British and Foreign Bible Society should, for the first time for many years, have made "a direct appeal to the liberality of the public in their report of the speeches of the last anniversary, at the very moment when a writer in your magazine also appeals to the members of that noble Institution, against a monopoly which annually absorbs a large portion of those contributions, which public benevolence supplies.

Some parties doubtless will construe that appeal into opposition to the interests of the Bible Society itself: but, assuredly, you and your brethren throughout the country can bear that detraction without regret, except for those who may invent it, when the good services

you have cheerfully rendered in the darkest, as well as in the brightest periods of its pacific, yet eventful history, are called to mind. Although I strongly sympathise with your writer, I could not wish that a sovereign should be diverted from the treasury of the Society in this period of its extending opportunities, and of its diminished resources; but I can and do wish that several hundred thousand pounds which it has wasted on patentee printers, and University delegates, and syndics, were now at the disposal of the Committee; then, instead of hearing as I have recently been called to do, that the foreign agents of the Bible Society were ordered to restrict their grants of bibles to half the former number, there would be ample means, with the present aid



of the public, to meet all the important claims that are made upon its christian benevolence. I know full well, that the Committee have been hitherto placed in circumstances most unfavourable to any efforts for the abolition of that money-wasting monopoly.—With large auxiliaries in the Universities themselves—with a considerable body of friends and advocates amongst the heads of houses, and other collegiate dignitaries—with patron peers, and patron commoners, who feel a conservative dread of change—and with subordinate connections, who wish that things should remain as they are—with a House of Commons packed by those who were sworn to protect all “vested interests”—and, above all, with a slumbering public, unconscious of the ten thousand jobs by which not only its industry, but its benevolence, was oppressed—with such difficulties about them—it is impossible to imagine, that a Committee of the Bible Society should waste its time, energies, and influence in the bootless effort of breaking up this mischievous monopoly. But the times are changed—and on this subject the conduct of the Committee must be changed also. The report of the Committee of the House of Commons on the *patentee printers*, has revealed the truth too clearly for the public to remain long ignorant of the merits of the case. They are now awake to the enormity of monopolies of all sorts, and most of all to those that pertain to ecclesiastic affairs. The Committee can now, I conceive, only prove themselves good stewards of their trust, by availing themselves of the facilities which a reformed Parliament and a vigilant public

supply, to obtain for themselves, and all other Bible Societies, the right of printing the English Bible. What should hinder? The saving would be undoubted, and as for accuracy, they find translators to make new versions in barbarous and polished languages; they find editors for versions already made in innumerable dialects, and surely they might hope to obtain a supervision that would secure an accuracy in the English version, at least equal to that displayed by the Universities! Besides, in what respect are the American Bibles the worse for this privilege being enjoyed by *all*? Surely their cheapness, which has enabled the Christian public in the United States to supply every destitute family with a copy of the Sacred Scriptures, will not be accounted an evil? But I forbear. Questions of party, of courtesy, and it may perchance be of interest, too, will lead many members of the Bible Society, at Earl Street and elsewhere, to discourage this proposal. Let, then, its free and independent friends, in town and country, do their duty. The distresses of the middle and lower classes forbid the hope that large additional funds can be obtained from them, and the habits and opinions of the superior orders leave the matter equally hopeless as it respects them. Economy must then save that which benevolence cannot give, or the claims of the world will not be supplied. As a member of the Parent Society I am resolved to press that question, and so convinced am I of its justice, that I would not shrink, if need be, from mooted it at a special general meeting.

CONSTANS.

## REMARKS ON THE REMOVAL OF MINISTERS.

Extracted from an original Letter of the Rev. Ebenezer Cornell, Pastor of the old Congregational Church, Colchester, addressed to the Rev. John Conder, then of Cambridge.

16th Feb. 1754.

DEAR BROTHER CONDER,—  
I have yours before me, for which I return my dear friend my hearty thanks, as it contains a plain confession and acknowledgment of past conduct, and a promise of amendment for the future, a full answer to my former question, and an open frankness and freedom of my quondam answerer. Had you been disposed to remove, I should have been glad of so good a neighbour, but your reasons are with me abundantly satisfactory, and I am glad to see you preserved from the leaven of the times, and that Mr. More has not got the power and influence over you, and that the poor sheep in the wilderness have such an interest in your affection and concern. As to your query, what are the reasons, separate or conjoined, which may justify a pastor to leave his charge? to which you desire my answer. I think you will find that question abundantly answered by the great Dr. Owen, in his book of Church Government, to which I refer you, p. 13, where is the very question you propose, and the solution by a much abler hand than you desire it from, though I think the Doctor has not specified the particular cases in which it may be done. He intimates that the ancient church made provision against it, yet it can't be denied but that, in some cases, it may be lawful, particularly for the edification of the Catholic church, to which the interest of a particular church should give way, and he points out how such removals from one congregation to another may be conducted without giving offence, and this is, that it should be done with the consent of the churches

concerned, and with the advice of other churches with whom they hold communion, (thus far the Doctor) and therefore, if it may be any satisfaction to have the thoughts of a weak brother on that head, you may take his reply as follows. I look upon the relation of pastor and people to be a spiritual relation, and not to be dissolved and broken upon every trifling occasion, as is frequently done amongst us at this day to the great scandal of religion and the injury of particular churches, yet that in some cases it may be lawful for a pastor to remove from one church and congregation to another, not only in that particular case in which the Doctor mentions, viz. in case of greater advantage to the church of Christ in general, to which it may seem proper that the interest of a particular church should give way. Therefore one of the ancients, writing to another as to the lawfulness of his removing from one church to another, tells him, that necessity and the advantage of Christ's cause is one reason. He that removes not for covetousness, or honour, or ease, but for the furtherance of the cause, kingdom, and interest of Christ may lawfully do it, for the profit of one must stoop to the profit of many. The Lord of the harvest may send forth his labourers from one field to another. Further, if the pastoral bond be broken, either by consent or necessity, he may lawfully remove. If a people run into gross errors, or tolerate scandalous offences among them, and refuse to be reclaimed in a pastoral way, a minister may lawfully remove, yea, is necessitated thereto. Again, if the people withdraw subsistence, a minister

may lawfully remove, as the Levites did, where portions were not given them. According to divine appointment, therefore, they were compelled to leave the field to get a livelihood for themselves and families, for their portions would not maintain them; upon which Mr. Henry observes, a scandalous maintenance makes a scandalous minister. The Levites forsook their post, because they were starved out of it, and the Rulers are blamed, and not the Levites, for it. The Lord has ordained, that they that preach the Gospel should live of it, and want of a comfortable and honourable maintenance may safely justify a minister's remove, especially if it arises from contempt of divine institutions and appointments in the people; further, if a man's ministry be altogether unprofitable, and likely to be so for the future, through some prejudice received and entertained in the minds of the people against him, so that his authority is lost among

them, and his person vile in their eyes, and there is a rooted hatred and grudge against him, amongst the generality of the people, he may lawfully remove; this is Calvin's judgment.

"If thou seest the minds of a great part of the congregation do not regard thy doctrine, or reverence the truth thou deliverest, or seem implacable, it is better for a minister to remove to another than to be a contempt, to have a continued reproach and disgrace cast on his office; yea, further, if the place where a pastor is, be unhealthy, so as that he can't go through his work with safety, but to the manifest detriment of his health, he may lawfully remove to a more healthy place; or if a minister is disabled and incapable for the discharge of his duty to a large and numerous church, he may, with their consent, remove to a less; though, in such cases, I think minister and people should proceed with much caution, deliberation, and prayer."

## POETRY.

### FOR THE SABBATH.

ARISE, my soul, arise,  
Unfold thy heav'n-born wings;  
Thy home is in the skies,  
Where lofty Gabriel sings.  
And loud, through all the spacious plain,  
Is heard—the Lamb, the Lamb was slain.

Oh may my bosom glow  
With melody like this;  
Oh may my spirit bow,  
When musing on their bliss.  
Ah! did'st thou die, dear Lamb, for me?  
He bled—He groaned—He died for thee.

Oh teach me that new song  
Which occupies their time;  
And say, will it be long  
Ere I shall reach that clime?  
I'll wait till thou shalt call me home,  
Yet come, "Lord Jesus, quickly come."

Is there a harp for me?  
(O gently chide my fears,)  
Is there a throne for me  
Beyond the rolling spheres?  
Where joys unchanging, ceaseless flow,  
And sin, or death shall no one know.

Oh sacred Sabbath Day!  
Oh hours of hallowed bliss!  
I'd give whole years away  
For such a day as this.  
A day when Jesus burst the grave,  
And still he lives, and lives to save!

J. B. G.

### THE DYING CHRISTIAN'S FAREWELL TO EARTH.

Extended from the *last* of my Volume of 500 original Hymns, (of which, perhaps, some of your readers may have heard.)

HEAVEN's gleams, before me darting,  
Proclaim my race is o'er!  
I view the world departing,  
Nor seek its shadows more!  
Haste on, celestial vision!  
Earth! take my final sigh!  
That I may burst my prison,  
And soar to realms on high!

Farewell, my house, delighting,  
For you no more I grieve!  
A nobler house, inviting,  
Stands ready to receive!  
Farewell, my loves! my treasures!  
I can resign e'en you!  
In sight of endless pleasures,  
I bid you all adieu!

Farewell, to pain and sorrow,  
Attendants on my clay!  
My soul, upon the morrow,  
Shall enter perfect day!  
Fruition then will banish  
Each lingering cloud of night!  
My doubts and fears will vanish,  
And faith be turned to sight!

Farewell, to human praises,  
No longer they allure!  
Heaven now my longing raises,  
With praise that will endure!  
*Bristol, March, 1833.*

The breath of vain distinction,—  
A bubble, and a dream!  
I covet now salvation,  
With God, the good Supreme!

Farewell, the cherish'd union  
Which I with saints have known!  
On earth, their sweet communion  
Is now for ever flown!  
But! brief our separation!  
Oh! joyous time before!  
When friends, in quick succession,  
Will meet to part no more!

Farewell, the earthly temple,—  
My praise of Zion's King?  
Warm'd by my Lord's example,  
Death now has lost his sting!  
In new and nobler praises  
I shall unite ere long!  
My eye on glory gazes!  
I hear the seraph's song!

Farewell, my imperfection,  
That often caused the tear!  
With soul of fair complexion,  
I drop my frailty here!  
I seek the new creation,—  
My advocate and friend!  
I go, with Christ my portion,  
Eternity to spend!

JOSEPH COTTLE.

### ON THE PROSPECT OF RETURNING HOME AFTER A LONG ABSENCE.

MY Saviour, while thy guiding hand  
Conducts me to my native land;  
Oh, may thy grace attend me too,  
And keep the promised land in view.

While friends with eager joy I gree  
And hearts, long severed, fly to meet,  
Ah, may my wishes learn to soar  
Where friends in thee shall part no more.

With Nature's joy, my heart o'erflows,  
Still throbbing with remembered woes,  
Do thou, O Lord, a richer tide  
Of dearer, nobler joys provide.

A. M.

## REVIEW OF BOOKS.

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*Abbreviated Discourses on various Subjects.* By John Leifchild. London: J. Churchill. 1833. pp. 371.

WE presume our readers will not deny the postulate with which we are about to set out in penning the following observations. It is this: that there undoubtedly exists a very strong prejudice against "*printed sermons.*" If any there be who doubt such proposition, it can only be from ignorance—from want of extensive acquaintance with that large class of publications to which we now refer. An enlarged acquaintance with them would show that this prejudice was by no means an unreasonable one; we would, therefore, confidently recommend to him, as a remedy, a deliberate perusal of some twenty or thirty volumes of modern sermons (taken promiscuously,) together with a proportionate quantity of single sermons, under the pleasingly varied titles of *Charity Sermons, Charges, Funeral Sermons, Corporation Sermons, &c. &c.* After such perusal, we will venture to say that our patient,—that is, if he be not killed outright,—would come forth like Ichabod Crane from the presence of the fair Kattima, "*a wonderfully altered man.*" If he contumaciously decline such an ordeal, we shall deem it tantamount to a confession that he *fears* people's prejudices are what we affirm them to be.

We think we may affirm, then, that there is a very general prejudice against this class of publi-

cations. The fact is, the very word "*sermon,*" *in print,* has a drowsy look about it; emits, as it were, a soporific influence; is associated with ideas of quintessential dulness and the most vapid common-place. Now what are the *causes* of such associations? for none, we suppose, will maintain, that such associations are without any cause at all.

The first and chief cause of prejudice is the immense number of *really* poor, or dull, or common-place sermons that are issued from the press. Let us not be misunderstood. We believe that there is as large a portion of what is truly valuable and excellent to be found in the department of *Sermons* as in any other department of our literature; but still the excellent and valuable are sadly disproportioned to the bad of *the same kind.* If any one doubt this, let him examine our libraries of divinity, and look at the long and dreary array of *Sermons, Expositions, Discourses, Lectures, &c.,* whose repose is scarcely disturbed once in the memory of man; or what is still better, let him repair to some of the large second-hand book depositories in London, and ask how many thousands of *Sermons* their owners have for sale, and what is still more to the purpose, for how long they have been on sale? or let him run over the literary notices and advertisements in periodicals, for a single year, and ask himself, how many of the *Sermons, &c.* therein contained,

either he or any of his acquaintance have seen or heard of. Alas! how many of this ephemeral race are consigned, in one little twelve-month, to oblivion. What multitudinous hosts have we seen within the period of our critical life, passing in their short and rapid flight, from the booksellers' shops to the "limbo of vanity." We think we have observed that they are most numerous about the time of the vernal and autumnal equinoxes; at these seasons they may sometimes be seen almost covering the heavens and whitening the air like snow-flakes. It is not a little curious to observe the different fates which attend them. Some do not stay one instant in their flight, nor have time to turn a single glance earthward, but wing their way, with a strong and steady flight, to the destined regions of oblivion; others, light as feathers, but with too feeble pinions, after two or three ineffectual attempts, to struggle with the storm, and after making two or three desperate gyrations, are fairly carried down the wind, and, as good John Bunyan hath it, "we see them no more."

When they do alight, however, on their aerial voyage, they are sure to select (strange taste) the abodes of criticism; just as birds at sea will, it is known, alight on ships, and sooner than utterly perish, seek even the dubious protection of barbarous man. What with *volumes* of sermons, ordination sermons, sermons to ministers, sermons to people, introductory sermons, and farewell sermons, marriage sermons and funeral sermons, charity sermons and corporation sermons, sermons to the old, and sermons to the young, fast-day sermons and feast-day sermons, besides other innumerable varieties of the species which defy any attempt at classi-

fication, we have had our tables covered with them in a single day; nay, like the frogs that plagued the Egyptians, they "come up even into our very beds;" and, at such seasons, happy, thrice happy, are we, if some great and startling public event should come to absorb public feeling; in this tempestuous weather, multitudes of our ephemeral enemies are whirled away to the land of forgetfulness, just as myriads of insects, which had been warmed into life by a few days of summer sunshine, are carried off in a single stormy night.

One cause, then, why printed sermons have to encounter so strong a prejudice is, that though we have as much, perhaps we might say much more, that is excellent in this department of literature than in any other, yet, after all, it bears no proportion to the vast mass of insipidity and common-place.

This evil has been greatly increased of late years by the injudicious conduct of those who, out of mere compliment, have importuned ministers to send to press, against their better judgment, the sermons they have delivered on public occasions; sermons which, it may be, were admirably adapted to the purposes for which they were composed, but which ought never to have been put into the hands of the printer.

And this brings us to another great cause, which has, in our opinion, tended to connect with printed sermons such inauspicious associations. It is, that *sermon writers* have so often forgotten the difference between the style of the pulpit, and that of the press. A man is no more necessarily qualified to shine as a writer, because he is really eloquent as a speaker, than it follows that a good author is qualified to shine as a preacher. Though the qualities necessary for



the two offices *partially* coincide, there are many points in which this is by no means the case. The very manner of a speaker will often give extraordinary force and power to what is, in itself, trite and commonplace; many things which are justly considered as faults in writing, are not only excused in speaking, (as the supposed effects of natural haste,) but are transmuted into real excellencies. Some degree of extravagance is not only pardonable, but often actually adds to the effect. For these, and many other reasons, it often happens, that when one reads a sermon, which has been previously *listened to from the pulpit* with no slight pleasure, the result is just flat disappointment. The man says, "Here are the same combinations of words and sentences, but they do not *look* as they *sounded*:" and no wonder.

On the other hand, if a speaker, aware of the vast difference between what ought to characterize printed and oral discourses, complies with all the laws of publication, and then calls his performances "*sermons*;" his readers, coming to their perusal with all the associations of what sermons *ought* to be, and, it may be, with a vivid recollection of the feelings which real "*sermons*" had awakened, exclaim "these are not sermons, they are essays;" they are dry, didactic "*essays*." We are far from saying that there are no exceptions to this; there are many: but we are stating the general fact.

Nay, it is often the case, that a speaker, in preparing what he has previously delivered, for the press, acquits himself even less satisfactorily than he would have done, had he attempted to compose something *de novo*. He enters into his study, trembling at the thought of the new tribunal, to whose decisions he is to submit

himself, away from all the exciting circumstances which rendered his *spoken* discourses so triumphant; and then, with his feelings, perhaps, somewhere about zero, or a little below it, enters upon the awkward work of re-modelling, and pruning, and expunging; till, perhaps, when he has ended his cold and tedious task, he finds he has just managed to strip the tree of every thing like leaves and fruit, and has given us but the naked and bleak outline of trunk and branches; or (to change the figure) an awkward anatomy of dry bones, and that, too, (as Andrew Marvell would say) "without any of the *marrow* of divinity in them."

What, then, is the remedy?

What is the method which ought to be pursued in preparing discourses for the press? First, we would say, (with very few exceptions) when a man has really sought so completely to alter and modify his discourses as to render them truly fit for the press, let him not publish them under the name of "*Sermons*." This surely is a dictate of *prudence*; for if there be a prejudice against printed "*sermons*," from the causes we have above enumerated, (whether the impression be correct or not, is nothing to the purpose,) then it is not wise to render a book (perhaps in itself very excellent) repulsive in name or appearance; and if such "*sermons*" are *not* what they once were, when more properly called by *that* name, why awaken expectations and feelings in the reader which will not, which *cannot* be gratified; which will strengthen his prejudices against *printed* sermons, and lead him to discard almost all books under that ominous title? This remark is still more plainly just if, as is often the case, a

volume of sermons be a *continuous series* of discourses. Such "sermons," in all reason, constitute a *treatise on some subject*, or a set of *essays on that subject*.

But if sermons are to be published *as such*, and are worthy of being published at all, then we should say that the *fewer the alterations*, the more nearly they approached the state in which they were delivered, the better. We are far from meaning that no alterations should be attempted; some alterations, will, of course, be necessary. Errors must be corrected, needless expansion avoided, repetitions struck out; but they should not be such as would imply re-modelling or a change in the general structure. But some will say, "Would not such a practice be a virtual prohibition to those who have not arrived at considerable correctness of style in their ordinary pulpit addresses, and who have not also attained no small measure of popularity? Would it be tolerable to have in sober print many, even of the happy extravagances which are admissible in public speaking?" We answer, this very circumstance would, in our opinion, be just one of the reasons why we should maintain the opinions we have expressed. For, if the practice for which we contend were once adopted, few but those who were qualified as above, *would* publish sermons; that is, those would do it who *ought* to do it: and none beside. And if there are other men who could not bear to see their pulpit style *in print*, or if, which is more probable, the *public* could not bear it, why, then, let them totally remodel their productions as before, and put them forth as *compositions for the press*; and not call by the name of "*sermons*," performances

which have scarcely a quality which *ought* to characterize such productions; which resemble them no more than *pamphlets* on various points of politics or jurisprudence resemble speeches uttered in the senate-house, or at the bar.

Let it be recollected that we are not pleading that *no* alterations should be made in preparing discourses for the press, actually delivered: we are only contending that those alterations should not be half so important as they generally are; that they should never affect the very structure of the discourse.

It is true, indeed, that there will always be in such discourses, passages which will hardly seem in keeping with *set* composition; but, then, if the practice for which we contend were generally adhered to, readers would habitually carry with them the thought, "this was never intended as *set* compositions, and must be judged of by other rules." Add to which, that as only men *deservedly popular* would, after a while, have the hardihood to venture on this species of publication, almost all who would read their discourses would have heard the man, would be able to *realize* him, would recognize his manner, would (if we may so speak) almost *listen* to him as they read.

And who can say of what benefit this might be to the people of a beloved pastor, when his voice is silenced for ever? In this realizing idea of his presence, they would (as it were) attend his ministry again. He would speak to them from the grave.

We have been led into this train of remark by the very excellent volume of sermons which stands at the head of this article, and which is one of the first

avowed attempts (and most assuredly a very successful one) to carry into execution the method we have recommended. The preface is so sensible, and withal so modest, that we cannot refrain from extracting a passage or two.

"When it is stated that the object was principally to furnish the attendants on the author's ministry with a memorial of some of those discourses, which they appeared to hear not without interest, and profess to have listened to with spiritual profit; and that in furnishing such a memorial, the author was influenced by the hope of reviving and perpetuating impressions felt to be beneficial, but evanescent; nothing further, it is hoped, will be required, to prevent the expectation of meeting with labour and polish in the composition of these discourses, or to shield the volume from the application of that rigid criticism which is lawfully applicable to more ambitious productions. The author had one other motive,—shall he confess it?—he hoped to secure, by this means, an interest in the remembrance of not a few, between whom and himself an attachment exists of a most sacred nature; and to continue to subserve their instruction and happiness, when the living voice had ceased from the earth, and the tongue of the anxious pastor was silenced in the chambers of the grave.

"\* \* \* Life is passing away. He who does nothing till he can do it so well as to reach his own *beau ideal* of perfection, and incur no risk of censure, is likely to leave nothing behind that may be useful to mankind or endear his name to posterity. In the building of the tabernacle, contributions of various kinds were brought, according to the ability of their possessors. Some offered gold, some silver, some brass; and some but a little goat's hair, yet none were rejected; every present, however small, was accepted for the sake of the motive in which it originated."—Preface, pp. vii. ix.

The truth of our opinions, which have been long formed, has been abundantly confirmed to our own minds, while reading Mr. Leifchild's interesting volume. It is true, that we here and there notice passages which look somewhat too florid for *print*, and when judged of by other rules of composition than those which apply

to oral discourses; passages awakening a feeling something like that with which we regard *scenepainting* by sober day-light. But still these passages are very rare; and, indeed, the general style is characterized by much simplicity, chasteness, and precision, and often even by great elegance and beauty.

We have heard Mr. Leifchild, and with very great pleasure. In many parts of this volume we seem almost to be listening to him, so perfectly are we enabled to imagine his voice, manner, and gesture.

The volume consists of fifteen discourses on miscellaneous topics. They are entitled as follows:

The Nature and Claims of the Gospel.—Religious Impressions not to be checked.—Christian Childhood, and its appropriate Nourishment.—St. Paul's Rapture, and Thorn in the Flesh.—The Heavenly House.—A Risen and Glorified Saviour the Ground of Hope and Confidence.—Joy peculiar to Religion.—The Divine Superintendency of Human Affairs.—David's Choice of a National Calamity.—The Unpardonable Sin.—Elijah at Horeb.—The Worshipping Service required of Christians.—Sickness and Recovery.—Deliverance from Slavery.—The Five Points of Universal Charity.

Those which have given us most pleasure are the fourth, fifth, sixth, seventh, eleventh, twelfth, fifteenth; but all are excellent.

We cannot say that Mr. Leifchild seems to have put his best sermons in the front of the battle; the first two appearing to us not equal to some of the others.

It now only remains for us to give a few extracts from various parts of the volume; and sure we are that our readers will agree with us in thinking that they amply jus-

tify the commendations we have bestowed.

The following is a striking passage from the first sermon. On the prodigious conclusiveness of the evidences for Christianity, Mr. Leifchild forcibly observes:—

"This was done, it cannot be denied. How was it done? By a falsity? By a religion that had no divine influence,—no divine power on its side? Who detected the imposture, and who confuted its apostles? It was the sword that fought against it, not reason. Where then is reason? I need not Christ to condemn me if I say this religion is an imposture. Moses and the prophets, who predicted it and its author and its spread, they condemn me; the apostles and their successors, who carried this religion, unarmed but by truth, through all opposition to its peaceful triumph, they condemn me; the martyrs, who suffered unheard of indignities and tortures in as great a number, perhaps, as all the holocausts ever offered on the Jewish altars, with an imperturbable tranquillity and fortitude, as though they suffered but in effigy, or in bodies bereft of consciousness and sensation, they condemn me; the myriads of the early recipients of this religion, the world of mankind that was converted by it—from brute made human, from human made divine, they condemn me; my own reason condemns me. No, I cannot say it;—reason recoils indignant at the insult. The gospel is the power of God unto salvation, and merits to be embraced and gloried in by every rational human being."—pp. 18, 19.

From the fourth sermon, on Paul's rapture, we select the following:—

"I. In attempting some explanation of this remarkable passage, let us begin—

"1. With the nature of the vision itself. It was in rapture, or ecstasy—a state in which the mental faculties are laid hold of by certain objects, presented to them apart from all operations of the senses, and which so engross them as to render the mind incapable of attending to any other objects. Such raptures were not unknown to the saints of old. They were undoubtedly one of the ancient modes of inspiration—one of the most direct approaches of the Deity to the soul. God spake to Moses and David in vision; to Isaiah also, and the rest of

the prophets; whose visions, and the revelations made in them, are distinctly recorded. The faculties, in this rapt state, were elevated far above their ordinary pitch, and whilst, to outward appearance, the man seemed less than mortal, he was, in reality, for a season, somewhat more.

"These visions differed widely from what are known among us, under the names delirium, trance, and ecstasy. In them, there was no suspension of the reason or intellectual faculty, which, on the contrary, was equally elevated and invigorated with the other powers of the soul, and endowed with an acuteness of observation and keenness of discernment, that preserved most faithfully and definitely the images of the things exhibited; and that portrayed them afterwards with a graphic minuteness.—They fell upon the subject of them so unexpectedly and without effort on his part, and there was also such an indescribable awe produced upon the mind by them, as left the possessor in no doubt of the immediate divine presence and agency; while the prophetic impulse with which they were accompanied, or which was exercised by the same individual at other times, effectually distinguished them from artificial inspiration, and guaranteed their supernatural origin."—pp. 77, 78.

The following is beautiful:—

"But though not to be described in the language of sense, it would appear from the effect left on his mind, that their exhibition was of the most exhilarating nature; they had given a tone to his character, and kindled a new and seraphic passion in his soul. He had never forgotten the vision of them, or lost for a moment the vividness of its impression and the peculiarity of the objects. Although for fourteen years he had imposed silence on himself concerning it, and was now forced by a due regard to the honour of his apostolic mission to disclose it, yet he speaks of it with all the freshness of a most recent transaction: just as Peter, at the extremity of old age, speaks of the vision he had enjoyed on the mount of transfiguration and the ecstasy into which he was then thrown. Thus this vision of Paul had remained indelibly on his mind. It had been the companion of his travels; his solace in every difficulty and distress. He felt for ever afterwards as a man to whom heaven was not altogether future. He had it in review, as well as in prospect. 'Fourteen years ago I was in paradise—caught up into the third heaven.'"—p. 81.

On the nature of the "thorn in the flesh," which has so much perplexed critics, we extract the following judicious remarks:—

"Many conjectures have been indulged as to the precise nature of this affliction; and the obscurity in which it is enveloped has answered the end of allowing many good men to console themselves, under the pressure of some sharp extremity, with the belief that it was the identical suffering of Paul. The conjecture, in our view, that assumes the greatest appearance of probability, is that which fixes upon some *paralytic affection*, producing a weakness and contortion of body, especially in the muscles of the countenance, while engaged in discourse. It may be remarked that nothing was so *naturally* the effect of these visions, as such a disarrangement of the nervous system. We see from certain passages in the books of the prophets, how grievously they suffered *in body*, in consequence of their preternatural excitement. Their strength was exhausted, 'no comeliness was left in them, their belly trembled, rottenness entered into their bones.' The oracles and sibyls of Greece, Rome, and other nations, generally feigned such contortions, probably in imitation of what tradition reported of true inspiration. What other affection can so well account for and justify that intense anxiety which the apostle breathed and manifested for the removal of his affliction? It probably threatened to abridge or destroy his usefulness, by lessening the dignity of his bodily presence, and making his speech disagreeable. His very zeal therefore to glorify Christ by his public ministrations, would impart an air of urgent importance to his solicitations for deliverance."—pp. 81, 82.

The following is a very beautiful and elegant expression and amplification of what is alas! a common-place thought.

"Let us pursue a method thus struck out for us, and sanctioned by the highest authority. *Here* all is fluctuating and uncertain, but *there* all things continue the same, in goodness and delight. The sun never goes down, the moon withdraws not its shining; the fields never lose their verdure, nor the flowers their odour; the river of pleasure rolls along without interruption; it never subsides, and is never dry. *Here* we are the subjects of perpetual vicissitude; *there* we are pillars in the temple of our God.

N. S. NO. 103.

*Here* we are mariners at sea, where the treacherous calm may speedily be followed by a tempest, and the brightest sun be suddenly eclipsed; but *there* reign perpetual tranquillity and joy. There is no night *there*. All things *here* are infected with an incurable taint of mortality. Men die, their dwellings moulder into dust, and their works inherit their author's frailty; their brightest deeds are forgotten; their monuments themselves need memorials. But all things *there* are immortal. Death is there swallowed up in victory. It is an abolished thing; once known experimentally by us *here*, but *there* to be known no more for ever. The society never breaks up; the bonds that unite them never dissolve. Above all, sin is effectually and for ever excluded. This is the jarring note that runs through the present creation, and throws all into discord. But sin is never seen or felt in the regions of bliss. The groans of Christians for sin as well as for every other evil, shall there cease for ever. Not an impure thought shall ever rise to blight any of the innumerable joys of that happy abode."—pp. 100, 110.

The following (from the same sermon) is a just, and powerful, and eloquent attempt to show the unreasonableness of the notion of the "sleep of the soul."

"A vain philosophy may cast doubts over this consolatory truth; but what have Christians to do with any other philosophy than that which teaches the subjection of reason to revelation, and the implicit and firm credence due to the 'true sayings of God?' Shall we, to please the sceptic, rob ourselves of the delightful prospect of the beatific vision, and take up with his poor pitiful substitute, annihilation, or the all but equivalent state of *insensibility*? Shall we suppose the tomb to take *all* of us, and the grand distinction between man and brute to be unrecognized at death? When not a particle of matter or drop of water is annihilated by the frugal hand of nature, shall a human soul be? Shall that which bears the twofold image of God, natural and spiritual, be destroyed? A spark of celestial fire be quenched, a principle essentially active be cast aside in a useless torpor? The God of Abraham, Isaac, and Jacob is *not* the God of the dead, but of the living; but how living, if there be nothing but dead souls? No; the *body* is dead because of sin, but the *spirit* is life because of righteousness. He who commended his own soul at death to his Father, and promised the penitent

thief an entrance with him that day into paradise, will come at death to receive our spirits to himself, that they may be with Him where he is, and behold his glory."—p. 118.

We must indulge in another passage; it is from the sermon on the "Joy peculiar to Religion."

"But materials for joy are provided for believers in the very workings and exercises of piety. As in the material constitution, where every act of life and motion gives pleasure, so in the spiritual. Every grace of the Spirit gives pleasure in its operation. Even *repentance*. The consciousness of its being a right feeling imparts a joy to its sorrows, and makes its tears to sparkle as dew drops in the beams of the sun. What gratification in *faith*! It shows us a world made out of no existing materials, familiarizing us with a conception beyond the intellectual efforts of the whole heathen world; it transforms dumb and inanimate matter into significant and intelligent signs; it penetrates the veil of invisible objects; it expands the wings of the soul, and takes it, by the guidance of scripture, on the most delightful excursions. What pleasure in *devotion*, when the full heart meets in the closet with a *Boon Friend*, omniscient and omnipresent, to whom it can unlade itself, and with whom it can hold communion! 'A soul in converse with her God is heaven.' *Erangetical obedience*, too, or 'uprightness of heart,' is a spring that refreshes the soul: it does this by the consciousness of rectitude; and that not only during the act, but afterwards, upon reflection. A good conscience, as well as a contented mind, is a *continual feast*. Our rejoicing is not from the empty, noiseless applauses of the world ringing in our ears, but from the inward melody of the soul—'the answer of a good conscience towards God.' No grace, however, affords such delight in its exercise as that of *Christian benevolence*. Not a selfish benevolence, to get praise from others for doing good, and thus to convert charity into a pedestal on which to exalt ourselves; not a spurious benevolence, from the buoyancy of our spirits, or the overflowings of tender emotions, which belong rather to the animal, than the rational and intellectual part of our nature;—but the benevolence of principle; of gratitude to God for his favours, and a desire to emulate him in the grand example of his love. Nothing makes us so much like God as goodness; nothing, therefore, can raise us so near to his happiness."—pp. 147—149.

We have already been somewhat copious in our extracts, but cannot refrain from inserting the following passage in the sermon entitled "The worshipping service required of Christians," principally from its reference to the present day.

"Nor is there any ground for the supposition that seems to prevail of the greater laxness of the Christian than of the Jewish Sabbath; and which appears to have been unfairly derived from our Lord's vindication of his works of mercy on the sabbath day against the cavils of the Pharisees, and his representation of the sabbath itself being under his power, and subordinate to the benefit of man. In the former case, our Lord rather explained than altered the Mosaic institution; and in the latter, he only intended perhaps to facilitate the withdrawal of their minds from a *circumstance* of the institution, that of time, when his appointment to the contrary should become apparent. But a licence for greater attention to secular affairs, slothfulness, or intermission of religious duties on the Christian sabbath, than Moses allowed on the sabbath instituted by him, is no where to be gained from the New Testament; and he who would derive it from the *genius* of Christianity, has strangely mistaken its character, which is remarkable for the height of its piety and spirituality. What more is necessary than such lax notions and lax conduct in reference to this holy appointment, to account for the comparatively little success of the administration of religious ordinances among us! It is high time for the judgment of the church on this point to be rectified. We should one and all of us enter into the sentiment of Ignatius: 'Let us keep holy the day on which our Life arose.'"—pp. 289, 290.

We should willingly add to these extracts, especially from the last sermon in the volume, but our space forbids. Meantime, we cannot conclude without cordially recommending the volume to the attention of our readers; it presents what few volumes of sermons do—a transcript of our author's manner and style of preaching; the views it contains are, we need hardly say, eminently scriptural and evangelical; the



language is luminous, and often elegant; the thoughts characterized by great simplicity, and sometimes by great originality too. We heartily hope, and believe that it will prove eminently useful, and will recall to the younger part of our author's numerous auditors vivid recollections of him, after his labours on earth shall be terminated for ever.

*Lectures on Revivals of Religion; by W. B. Sprague, D.D. Pastor of the Second Presbyterian Church in Albany. With an introductory Essay; by the Rev. George Redford, A. M., and the Rev. John Angell James. Collins. 1832.*

ABOUT the year 1792, says Dr. Griffin, commenced three series of events, of sufficient importance to constitute a new era. "That year the blood began to flow in Europe, in that contest, which, with short intervals, was destined to destroy the man of sin, and to introduce a happier form of society and the glorious state of the church. That year was established at Kettering, in England, the first in the continuous series of societies which have covered the face of the Protestant world, and introduced the age of missions and of active benevolence; and that year, or the year before, began the unbroken series of American revivals." As no one pretends that previous to 1792, the word of God was of none effect in the United States, it is clear that Dr. Griffin believes, (and his opinion is sustained by that of the great mass of evangelical ministers of all denominations in America,) that during the last forty years the Spirit of God has been poured out amongst them in a far more abundant and glorious manner than at any former period. But although revivals of religion have been so long familiar to the American people, it is only of late that they have attracted

much attention in this country. Within the last three or four years, however, the subject has excited no little discussion in the religious world on this side the Atlantic, and while not a few still remain sceptical, many, perhaps we may say the majority of professing Christians, have, with various qualifications, agreed to admit their reality, and to desire their prevalence among ourselves. So much has already been said in our pages on this topic, that it is unnecessary again to go over the ground by which we have arrived at a settled conviction that these remarkable excitements are the work of God's own Spirit, and may be expected to prevail more and more until the Gospel shall be preached as a witness to all nations.

The volume now before us was not published for the specific purpose of tracing the history, or proving the reality of American revivals, but rather with the object of distinguishing between a genuine work of God, and spurious excitements. We have heard of some, who seem to consider Dr. Sprague's book as maintaining, in many respects, different views from those advocated by Mr. Colton, but that this is not the case we are fully satisfied, both from a careful comparison of the two works, as well as from a communication which we received from Mr. Colton on the subject soon after the appearance of the present volume. As an extract from that communication will exhibit the precise object of the publication before us, we shall make no apology for presenting it to our readers.

"I have read Dr. Sprague's Lectures on Revivals, with an Introduction by Dr. Woods, and an Appendix of Letters from sundry prominent and influential ministers of the Gospel in the United States,

with deep interest and great satisfaction—with deep interest, not only because I have myself discussed that subject before the British public, but because the topic itself is intensely interesting and momentous to the Christian world. I have read it with great satisfaction, as the views generally expressed accord with the results of my own observation, and with my own sentiments.

"It may be proper for me to remark, that in order for Christians on this side of the Atlantic to appreciate Dr. Sprague's Lectures and the accompanying Letters, it is necessary to understand, that by what was deemed an unfortunate influence, a system of *new measures*, as they were called, in promoting and managing revivals of religion, had been introduced and obtained to a small extent, in the religious world of the United States, within a few years past; and that these Lectures and Letters were thought to be called for, and were doubtless designed to rebuke those measures. The book was brought into being by local circumstances, and can only be fully understood by a consideration of those circumstances; and hence the fact, that cautions and advice make so prominent a feature, and so large an ingredient of the work. It was designed to guard the churches against certain evils, to which they were exposed. The book applies to the United States, and not to England; although I think it highly calculated to be useful here. But the prevailing religious extravagances of this country are of a very different character from those of the United States, and are in little danger of being extensively influential. It is still true, in Great Britain generally, that the Christian world wants to be *roused*. It is more applicable to say of

America, that it needs to be *regulated*. And this distinction, perhaps, expresses the whole difference."

Mr. Colton is quite right when he says, that Dr. Sprague's Lectures are highly calculated to be useful in this country. We think the book, as a whole, eminently adapted to the present state of public feeling in England, on the subject of which it treats. It is adapted to the *sceptical*, for as Mr. James truly observes, it is testimony of the most satisfactory kind.

"It is *collective* evidence, containing the opinion of no less than twenty separate witnesses; and, as these witnesses are of six different denominations of religion, they cannot be suspected of any intention to exalt and extend the fame of their own sect. It is the testimony of *sober-minded* men; of men whose evidence betrays not the smallest tincture of enthusiasm; and who seem to be of phlegmatic, rather than of sanguine temperament, as is proved by their letters. It is *impartial* testimony; for the witnesses, while they advocate the cause of revivals, all depose to the existence of excesses and abuses: and yet it is *harmonious* testimony, as to the existence and importance of revivals."

It is adapted also to the *sanguine*, for while it recognizes the truth of all that such persons rejoice in, as taking place in America, and encourages them both to hope and to pray for similar outpourings of Divine grace at home, it affords useful hints on the danger of substituting animal excitement for spiritual emotion, and presents the fruit of much experience with regard to tremendous evils which have resulted wherever such a substitution has taken place.

The book is, indeed, adapted to all classes, for whatever may be our opinion of American revivals, it is impossible to rise from the perusal of these Lectures, the Letters which are appended, and the invaluable Essays by which they are introduced to the British public,

without a deep and solemn impression, that the statements of Holy Writ are eternal verities, that religion, and heaven, and hell are no fables.

To Mr. Redford and Mr. James the Christian world is much indebted. On the subject of revivals Mr. James has, from the first, displayed a moral courage, which reflects the highest credit upon him. It is pleasant, indeed, to hear sentiments like the following, not from one who, however richly fraught with the things of God, can obtain no hearing from the public, but from a man universally allowed to be one of the most popular and admired preachers of the age.

"You must, if you would have a revival, *change your whole design and manner in hearing the word.* Instead of that careless and thoughtless rush into the sanctuary, you must go from praying to hearing, and return from hearing to praying. It is shocking to think how some professors of religion treat both the preacher and his sermon: they go to the house of God as others go to a play—for entertainment, not for improvement; and return, not to apply the discourse, but to criticise it. In the hearing of servants, children or guests, they assail it with the shafts of ridicule, or the bolts of anger; and thus messages from the Eternal God to immortal souls, on the high themes of salvation or damnation, are treated with the same jocularity and merriment, as are bestowed on the veriest trifles that float on the breeze of popular gossip. All this arises from, or is connected with, the idolatrous regard which is paid, in the present age, to eloquence. The public meetings which are so common, and which have been thought so necessary for the support of our religious institutions, whatever benefit they may have conferred upon preachers, by cultivating a more free and popular mode of address, have corrupted, in some measure, the taste of the people, by producing a desire after oratorical, declamatory, and elaborate harangues, instead of the more sober, solemn, and instructive method of expounding and applying the truths of revelation; while both preachers and hearers seem to be too much occupied by matters of taste and imagination, to the neglect of the more awful functions of the conscience. It is man that too many go to

hear speak, and not God; it is eloquence that they want, and not the gospel; and to be entertained, but not to be sanctified, the object they seek. True it is, that it must be sound doctrine that they hear, and orthodox preachers that they follow; but it is not for the truth's sake that dwelleth in them, but for the musical voice—the fine imagination—the master mind, or the captivating style with which the truth is announced. This must be altered; and if we would have a revival, we must come back to the simplicity that is in Christ Jesus."

This is plain speaking, but there is much truth in it; and it bears with equal force on Christians of all denominations, and upon those within, as well as upon those without, the pale of the Establishment.

Mr. Redford's Essay, which is addressed to the ministers of the Gospel, is a very able production. It embodies a great deal of valuable thought, carefully condensed and eloquently stated. If our limits would allow it, we should much like to give extended extracts. One point to which he refers will afford us an opportunity to present a few paragraphs.

It has often been said, that American revivals are calculated to leave a false, or exaggerated impression of the real state of religion in that country. We hear of the excitement which brings fifty or a hundred new converts to Christ, but we are told nothing about the years of coldness and deadness which intervene between these phenomena. What they obtain by sudden showers, "few and long between," we appear to receive by dews ever falling, though imperceptible in their descent. They have a *revival*, and perhaps a hundred are converted almost at once; but then ten years probably will elapse, before another of these rich outpourings blesses the same field. We have no *revival*, but as the dews of divine grace continue to descend, each year witnesses the

addition, say of ten new members to the church. At the end of our given period the result is much the same. God is sovereign in his dispensations, both in nature and in grace. In one country rain incessantly falls during its appointed season; in another no shower ever refreshes the soil; and yet both are alike watered. We believe we have put fairly an argument which has often been advanced, and which, if well grounded, certainly very much alters the state of the case between us and our brethren on the other side of the Atlantic. This view of the question has been supposed to receive support by a reference to the present condition and progress of certain churches in England, as compared with other churches in America.

Now we want truth, and nothing else. Let us, therefore, give these statements their full weight, and proceed to estimate their value. In order to come at the facts of the case we may proceed in two ways. We may either compare the relative growth of the churches of our own denomination as a whole in America during the last ten years, (or any other given period,) with those of the same class in England; or we may compare the increase of any given two churches in the respective countries, only premising that they shall be in circumstances somewhat similar, that is, have an equal population to operate upon, and be unmarked by any specialty which would render them unfair instances. There need not be any thing invidious in this kind of comparison. Let us try both of these tests as far as we can. As we are not in possession of statistical accounts which can be depended upon, by which we might ascertain the exact advance which the churches, as a whole, in either country, have made during the period referred to, we must of neces-

sity be content with such estimates as have been made by those who may be supposed to possess facilities for forming a tolerably correct opinion. Mr. Redford says, with great truth, "we possess at best but very inadequate data for such a calculation. A rough guess may, however, be formed, approaching sufficiently near to accuracy for our present purpose."

"Allowing that some churches increase much more rapidly than others, that some do but barely maintain their numbers, and that some few are even declining, still I think it may be stated as a general fact, that the increase amounts to nearly four or five per cent. per annum. Thus, supposing a church to consist of a hundred members, and the annual increase to be five, we should then have the total results of an increase in twenty years amounting to the original number; making the whole double of what it was twenty years ago. This, I suppose, will be found to be nearly the fact as it regards both Independent and Baptist churches."

We leave out Mr. Redford's calculations with regard to other bodies of Christians as not necessary to the prosecution of our present object. This does not, however, in the least affect the general statement. Mr. Redford adds,

"Now if a generation is removed by death in something like thirty-three years, it will follow, that the average annual inroad upon Christian societies must be three per cent. and it certainly is not less. If we add to this the five already supposed, we shall then have the total success, of eight souls per cent. per annum—three to supply the losses occasioned by death, and five to go to the amount of clear accession. But if the annual converts to Christianity, taken altogether, are no more than eight in every congregation, where the members amount to a hundred, and the hearers to four hundred, the success cannot be accounted large, considering the various and incessant means employed to promote evangelical religion. There has been moreover a very considerable increase of population within twenty years, amounting to nearly one-third, and considerably above one-fourth. This will reduce our absolute increase of five per cent. one fourth; that is, to three and three-fourths. Here then is something

like the relative aggression, that Christianity is making at the present moment upon the evangelized population. This, however, it must be observed, is the supposed clear additional annual increase upon the original numbers, after supplying all the losses by death, and maintaining the original ratio to the population."

And now, how is it in America?

Again we have no data upon which we can reason positively; but as before, we can form an opinion from general observation. Revivals are not new occurrences in America—they have followed each other in an almost unbroken series during the last forty years, and in the year 1831 alone, out of a population of twelve millions, it is estimated that a hundred thousand souls were savingly converted to God. The American Home Missionary Society has, during the past year, employed 509 missionaries and numbers nearly ten thousand hopeful conversions. The American Education Society for training young men of slender means to preach the Gospel, has under its patronage 673 beneficiaries, and all the other institutions are flourishing in a proportionate degree. Well may Mr. Redford say,—

"The fact is now rendered unquestionable that the Christian cause is, at the present moment, advancing with a much more rapid march in the great western continent" (than with us.)

And well may Mr. James respond,

"It is my opinion, that compared with the prodigious amount of instrumentality employed in this age, (in England) the quantity of spiritual effect was never so small."

But let us apply the other test, which is more definite,—a comparison of two given churches. We select for one, a Congregational Church in Lee, Massachusetts, now under the care of Dr. Hyde; and our readers may choose the other for themselves, where they will, provided the situation and circumstances be somewhat similar.

Lee is (if we remember rightly)

a large village or small country town in Berkshire county, with probably 2,000 or 2,500 inhabitants. This estimate includes the scattered population several miles round it. It has probably not more than doubled its population during the last forty years.

Over the Congregational Church in this town Dr. Hyde was ordained pastor in the year 1792. At that time the Church was small and feeble, having only twenty-one male members belonging to it. They were, however, "full of faith," and were often together, like the primitive Christians, "continuing with one accord in prayer."

A revival soon commenced, Dr. Hyde terms it "a marvellous work of God." In about eighteen months 110 persons of different ages united themselves unto the Lord and his covenant people. After this shower of grace had passed over, divine influences were not altogether withholden. Insulated conversions frequently occurred. In the six following years 42 were added to the Church, including some who came from other churches. In the year 1800, an accession of twenty-one took place, most of whom were between the ages of sixteen and twenty-four. The convictions of the awakened are said to have been "clear, rational, and pungent."

During the next five years twenty-nine persons, including a few who brought letters, were added to the church. In 1806, says Dr. Hyde, "the Lord graciously visited us again"—more than twenty persons dated their conversion from one sermon. During this revival, and soon after it, seventy-one persons were received to the communion of the church, the six following years only twenty-two were gathered. In 1813, twenty-two persons were added to the church.

During the next seven years

seventy-six persons were received, fifty-two from the world, and twenty-four by letter. In 1821, the Rev. Mr. Nettleton spent a few days at Lee; he preached five sermons, and, says Dr. Hyde, "the Spirit of God came down upon us like a rushing mighty wind." The church received an accession of eighty-six persons as the fruits of this revival. From this time to 1827 only twenty-four members were added, and nearly half of these were recommended from sister churches. In 1827, "another display of the all-conquering grace of God commenced." As the fruits of this revival, one hundred and twenty-five were added to the church. During the next four years only fourteen were received, most of whom were from the world. In the year 1831, "it pleased God again to arrest the attention of the people"—a revival ensued, and forty-four were added to the church. The whole number received into the church during my ministry, writes Dr. Hyde, was six hundred and seventy-four in 1832. "None of these have presented themselves for examination under two and three months after they began to cherish a hope of having passed from death unto life, and many have chosen to wait longer." "In all these revivals," adds the Doctor, "it has been evident that God and not man has selected the subjects of renewing grace; yet a large proportion have been taken from religious families. In some instances heads of families with their children and children's children, sit together at the table of the Lord."

Here then, we have a brief survey of an American Congregational Church during forty years, and subject to all the vicissitudes of excitement and collapse. We are not aware that there are any peculiarities about this Church which

should render it an unfair sample, we do not say of all the American churches, but of those which have been blessed with revivals. In large cities or their immediate vicinity, where, owing to a rapid increase of population, and perhaps the talents of the minister, numbers have been added from other churches, the result would be much greater. We know one church in New York, to which six hundred and seventy-four additions (the exact number Dr. Hyde received in forty years) were made in five years and a half; that church consists of upwards of 1,100 members. Now in endeavouring to ascertain whether the American Church is, or is not, in the end a gainer to a vast extent by revivals, we must bear these differences in mind. We may either compare any church in or near London with the church to which we have referred in New York, or we may place in parallel columns the history of any church in a country place like Lee, with that of Dr. Hyde. We are greatly mistaken if the result will not prove highly favourable to revivals.

Supposing the point to be granted, we next pass on to notice once more the character of American preaching; we are induced to do this, because Mr. Redford states, "we have had opportunities of judging of the effects of American preaching upon English hearers;" "and," he adds, "it is now I believe universally admitted, that it is neither so efficient, nor so acceptable, as that of our own ministers."

It must, however, be remembered that the American preachers have often preached here under unfavourable circumstances. Sometimes they have been listened to from mere curiosity,—often with great



prejudice, still oftener with marvellous and most extravagant expectations. A cotemporary has hazarded the opinion, that one reason why American preaching is disliked in England is, that it is too intellectual. Mr. Redford finds an explication in the circumstances of the people, the habits of society, the habits of thought, the substratum of character, which he argues are quite different in the two countries. We believe there is some weight in both these remarks, but we do not think that either of them touches the main cause of the unpopularity of American preaching in England. We have heard most of the sermons preached in London, and the immediate neighbourhood, by American ministers, and if we were to venture an opinion, it would be that they were admirably adapted to awaken both the dead sinner and the slumbering Christian.

The American ministers are always careful to give due prominence to the sovereignty of God. Every letter appended to the book before us implies a belief that no preaching can secure a revival. How can they speak otherwise, when such striking manifestations of it meet them on every hand. Take a case of this kind from Dr. McDowell's letter.

"The next revival with which the Lord favoured my ministry visibly commenced in Dec. 1812. It was a communion sabbath. There was nothing peculiarly arousing in the preaching. I was not expecting such an event; neither, as far as I have ever discovered, was there any peculiar engagedness in prayer, or special desire or expectation on the part of Christians. I saw nothing unusual in the appearance of the congregation; and it was not until after the services of the day were ended, that I knew the Lord was specially in this place. This was a day of such power (though I knew it not at the time) that as many as thirty, who afterwards joined the Church, were then first awakened. This revival continued

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about a year; and the number of persons added to the communion of the Church as its fruits, was about a hundred and ten. The subjects of this revival generally were deeply and long distressed, and in many instances their distress affected their bodily frames. Frequently sobbing aloud was heard in our meetings; and in some instances there was a universal trembling, and in others, a privation of bodily strength, so that the subjects were not able to get home without help. I never dared to speak against this bodily agitation, lest I should be found speaking against the Holy Ghost; but I never did any thing to encourage it."

The following is still more remarkable. It is an extract from a letter by Dr. Porter, of Farmington, Connecticut.

"The year 1821 was eminently in Connecticut a year of revivals. Between eighty and one hundred congregations were signally blessed. On the first Sabbath in February I stated to the assembly the tokens of the gracious presence of God in several places of the vicinity, and urged the duties peculiarly incumbent on us at such a season. Professors of religion now began evidently to awake. They had an anxiety for themselves, and for the people, that would allow them no rest.

"In this state of things, the Rev. Mr. Nettleton made us his first visit. His preaching, on the evening of a Lord's day in this month, from Acts ii. 37, was set home, by the power of the spirit, upon the hearts of many; and his discourse on the following Wednesday evening from Gen. vi. 3, was blessed to the conviction of a still greater number. As many as fifty persons, it was afterwards ascertained, dated their first decided purpose of immediately seeking their salvation from that evening."

Mr. Nettleton remained three months at this place, and, says Dr. Porter, "within about three months, I suppose there were two hundred and fifty members of the congregation, who supposed that they had passed from death unto life." Dr. Porter, in a fine spirit of Christian humility, adds, "to Mr. Nettleton's labours, so far as human instrumentality was directly concerned, the progress of the revival must chiefly be ascribed."

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His sermons were "too plain to be misunderstood, too fervent to be unheeded, and too searching and convincing to be treated with indifference." Yet the *very same* sermon (that from Genesis vi. 3.) was preached on the following week to two other large and solemn assemblies in adjoining parishes, with no special effect that could be traced. We might add, and both these sermons, tremendously heart-searching as they are, have been preached in England, (we heard one,) and called heavy, powerless, and unimpressive!

In the letters, six ministers give lists of the *subjects* which have been generally brought before the people, in order to promote or sustain a revival; and it is remarkable they are nearly all alike, although coming from different parts of the Union, and from men of different denominations. We quote President Wayland's list, a man who is extensively known in this country, (especially among our Baptist friends, to whose denomination he belongs,) by his eloquent sermon, called "The Missionary Enterprize," which was re-published in this country some years ago, with a preface by Dr. Wardlaw. He says—

"The doctrines which have been most successfully exhibited in the promotion of revivals of religion, I think have been those which are peculiar to the Gospel of Christ. Of these, I believe the following to be some of the most important: the entire want of holiness in all men by nature; the justice of God in the everlasting condemnation of sinners; the exceeding sinfulness of sin; the total inability of man, by his own works, to reconcile himself to God; the sufficiency, freeness, and fulness of the atonement; the duty of immediate repentance and faith in Jesus Christ; the inexcusableness of delay; the exhibition of the refugees of lies under which sinners hide themselves; the sovereignty of God in the salvation of sinners; the clear exhibition of the truth that he is under no

obligation to save them; and the necessity of the agency of the Spirit of God to the conversion of any individual of the human race."

We hasten to a conclusion. In treating the subject of American revivals, we have always laid it down as a rule, that it is safer to think too ill than too well of our own spiritual condition as a denomination, of the style of our preaching, and the piety of our people. If we seem to have taken too favourable a view of our American brethren, it is not because we think them free from faults—great faults—but because God has blessed them. The American churches, have, however, all must allow, (so far as the spread of religion is concerned,) decided advantages. Their population is not separated into classes so distinct as ours, whose intimacies are confined to their respective limits; and hence it is much easier for them to diffuse a common sentiment and feeling on any subject, but especially on religious subjects.

Perhaps we ought to add, as another advantage which the Americans possess, they have no church establishment. If we say no more on this point, it is not because we are in doubt as to the effect of an establishment in England, but solely because we would rather avoid saying a word which should excite *prejudice* in the mind of any conscientious member of the Church of England who may take up our Magazine and peruse this article. There are other times and seasons for discussing our differences. We desire now, with Mr. Redford, and all the true followers of Christ, simply to pray "Thy kingdom come; Thy will be done on earth as it is in heaven."—"Revive thy work in the midst of the years; in the midst of the years make known."

*The Private Life of our Lord Jesus Christ, considered as an Example to all his Disciples, and a Demonstration of his Mission.* By Thomas Williams, Author of the *Age of Infidelity*, Editor of the *Cottage Bible*, &c. &c. 12mo. pp. 409. Simpkin and Marshall, London.

THE Author of this work is well known to theological readers, by his Translation and Commentary on Solomon's Song, a book which has been highly spoken of by several of the best Biblical critics. Among others that we could name, we may mention the late Rev. W. Orme, and the Rev. T. H. Horne. His "*Cottage Bible, and Family Expositor*," has received the merited praise of all parties in the religious world. His "*Daily Bread*;" his "*Historic Defence of Experimental Religion*;" his "*Insane World*," and his "*Religious Liberty*," evince the soundness of our author's judgment, the greatness of his industry, and his accurate views as a practical and devotional writer. The present work will not disappoint those who set a value on the productions we have just enumerated.

There are several works nearly, or more remotely connected with the topic of this volume. Learned and excellent men have preceded Mr. Williams in unfolding this subject—a subject which cannot be too amply displayed—and in presenting in different, but harmonious lights, HIS character in whom even his judge declared he could "find no fault;" and of whom a yet higher authority has testified that he was "holy, harmless, and undefiled." Bishop Taylor's "*Exemplar of Sanctity in the History of Christ*" is pious, eloquent, and learned, but so diffuse and so full of digressions, that many modern readers, involved in inextricable perplexity, would "find no end in

wandering mazes lost." Dupin,\* Calmet,† L'Enfant and Beau-sobre,‡ Le Clerc,§ and Bailey,|| do not come up to our idea of what a Life of Christ ought to be.—Stackhouse's *History of the Bible*\*\* contains a copious and useful life of our Lord, and the dissertations, notes, but especially the replies to objections, are valuable. Dr. Benson's work†† was not completed, but the plan, though not perfected, is excellent. Dr. Hunter's work‡‡ is agreeable and instructive; and Dr. James Bennett's *Lectures*§§ are deserving of high praise. With the above writers the modest author of the "*Private Life of Christ*" says he has not

"The presumption to compete; but he ventures to conceive that he has taken a view of the subject in some points different from his predecessors, and considers the life of Christ a subject which ought to be placed in every point of view that can render it interesting and useful."

The work is distributed into twenty-two chapters, and concluded by a review; and a demonstration of the truth of Christianity from the moral character of its author.

\* The Life of our blessed Saviour, Jesus Christ, &c. written in French by the learned L. E. Dupin, and englished by a Divine of the Church of England, with additions. London. 1711. 8vo.

† Prefixed to his Commentary on the Gospels.

‡ Abregé de l'Histoire Evangelique: prefixed to their New Testament, with notes, 2 vols.

§ Historia Ecclesiastica.

|| The Life of Jesus, as collected by Caleb Bailey, Esq. 1732.

\*\* Two vols. folio.

†† First published in London, in quarto. 1752.

‡‡ Observations on the History of Jesus Christ, &c. Edinb. 1770. 2 vols. 12mo.

§§ Lectures on the History of Jesus Christ. London: 2 vols. 8vo. 1828. A new edition has just issued from the press.

The first chapter is introductory. In explanation of his design, the author says;

"The ablest writers I have met with on this interesting theme, have chiefly devoted their attention to the Divinity of our Lord's character, the evidences of his miracles, and the sublime matter of his public discourses. Without affecting wholly to pass over either of these topics, my feeble efforts have been chiefly directed to his *private* conduct and conversations, as not only affording evidences of his divine mission, but especially a multifarious *example* to his followers under a variety of circumstances, particularly those of poverty and affliction, to which they are generally exposed."

After having stated that his facts and authorities are all from the New Testament and inspired writers, he goes on to explain, more distinctly, the object he has in view:

"By the *private* life of Christ I intend those parts of his conduct, in which he acted—not so much in his public character as the *Messiah* of the Jews, or the Saviour of the world; but—as a man, 'made like unto us in all things,' sin only excepted. Concerning these, he has himself said, 'I have given you an *example*, that you should do as I have done.' And Saint Peter tells, 'Christ suffered for us, leaving us an example that we should follow his steps.'"

But the author proposes to consider the life of Christ not only as an example, but also as an ARGUMENT in favour of the truth of Christianity. Let the unrivalled excellence of the moral character of the Redeemer be satisfactorily evinced, and it inevitably follows, that he himself cannot be a deceiver, nor his religion an imposture. We should never forget, when engaged in meditations on the character of our Lord, that that character, as expressed in his instructions, has about it, when regarded under its moral aspect, a most interesting peculiarity. It differs, we mean, from that of all other teachers, whether unautho-

rized or inspired. This difference appears in the fact, that certain qualities, such as friendship, patriotism, and courage, in the sense in which these qualities are usually understood, are entirely omitted by our Lord in every enumeration of Christian excellence; while virtues, which the world generally overlooks, or notices only to hold up to scorn and derision, such as passive courage, patience under injuries, humility and a forgiving disposition, are the very virtues which Christ has represented as possessing the highest intrinsic value. We think with Paley and Soame Jenyns, that there is irresistible argument here. The two characters; the one, vigorous, firm, resolute, daring, active, jealous of its reputation, inflexible in its purpose, violent in its resentments; the other, meek, yielding, forgiving; not so prompt to act as willing to suffer; silent and gentle under rudeness and insult, suing for reconciliation rather than demanding satisfaction, indulgent to the prejudices and yielding to the intractability of those with whom it has to deal;—who does not know that the former of these characters is the world's favourite, and that the latter is the world's scorn? But while the former will do well to be the disciple of Mohammed, the latter only can vindicate his claim to be the disciple of Christ. On this, and its correlative topics, the author of the *Private Life of Christ* has the following remarks.

"It must be confessed, indeed, that there are objections to the reception of Christianity, greater than any I have here named, and which cannot be so easily removed. What, then, does Christianity require of its believers any important sacrifices? It certainly does. It requires the sacrifice of our depraved appetites, [our] corrupt passions, and

especially our pride. Our Lord himself has said 'ye cannot serve God and Mammon' (Matt. vi. 24); and his beloved disciple, the venerable apostle John, has thus amplified the precept—'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (1 John ii. 15, 16.)'

"But the chief sacrifice which our Lord requires is that of our *pride*, particularly pride of intellect. In more than one instance did Jesus Christ place a little child in the midst of his disciples, and thus address them: 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' (Matt. xviii. 3, 4.) If we offer ourselves as Christ's disciples, we must not bring our creed with us, and ask him to confirm it. We must come as little children—not to dictate, but to learn and obey. We must not only study to honour the will of God, but implore his assistance to obey it. 'If any man *will* do his will, he shall know of the doctrine whether it be of God.' (John vii. 17.) To make enquiries into the truth of God without an humble disposition to believe it; or into the divine will concerning our duty, without a determination by God's grace to perform it, is to mock God and to deceive ourselves."—pp. 17, 18.

A considerable part of this chapter is occupied in vindicating the exclusive claims of the four Evangelists to authenticity, in opposition to the idle fictions contained in the "Apocryphal New Testament." We were rather surprised not to find any reference to the Rev. Jeremiah Jones's work on the Canon of the New Testament\* in this chapter.

The second chapter is occupied with the aspect under which Old

Testament prophecies, the angelic visitations, the immaculate conception, and other remarkable circumstances, PREPARATORY to the birth of Christ, present his character. The third chapter dwells on the memorable circumstances ATTENDING the birth of the Lord Jesus—its announcement by angels to the shepherds of Bethlehem—remarks on the providence of God in these events. The fourth relates to the PRESENTATION in the temple; the visit of the MAGI—HEROD'S cruelty, and the flight into Egypt and return. The fifth chapter, which enters more immediately on the subject of the volume, contains some conjectures on the probable course of our Lord's early education and studies under his virgin mother. Nazareth was the place where he was brought up; and from that obscure and despised village, Nathaniel did not expect the Messiah. "Here was no seat of learning—no eminent scholar—no polished society." Jesus took not his seat at the feet of any Rabbi, neither Scribes nor Pharisees were his instructors. Had this been the case, his extraordinary attainments might have been ascribed to the knowledge and skill of his teachers: and some countenance might have been given to the Jewish fable, that he stole from the temple the mysterious name of Deity by which, as a divine charm, he wrought his miracles. But we have no reason to believe that he went up to the Temple, from the period of his infancy till he was twelve years of age, and then only to the Passover; and it is probable that he did not leave Nazareth again till he was thirty years of age; for it is not till then that we hear of him again in Judea. His infancy and childhood are only glanced at by

\* A New and full Method of settling the Canonical Authority of the New Testament. 3 Vols. 8vo. Oxford, 1798.

This is a work with the general contents of which every young minister ought to make himself acquainted. Without professing to attack infidelity or tradition, it exposes in the most satisfactory manner the weakness of the former, and the worthlessness of the latter.

our author; but he appears to have said every thing which the Scripture authorizes.

From this period a blank of nearly eighteen years in the life of our Lord occurs; we have no record of a single fact. The infancy, childhood and youth of his forerunner are involved in similar obscurity. Probably they were both alike removed, during the above periods, from appearing in the world, and from the same cause. "John was in the desert till the day of his shewing to Israel." In his case retirement prepared for publicity; and we may, with all reverence, suppose, that the thoughts, meditations and prayers of privacy, prepared the Saviour, in his character as the Messiah and Mediator, for the arduous and trying course he had resolved to pursue in public. Before the commencement of the public life of Jesus, the forerunner and He meet, the baptism of Jesus takes place, the mystic dove descends, the heavens are opened, and the approving voice is heard "This is my beloved Son in whom I am well pleased." As extraordinary manifestations of the divine favour are very frequently the precursors of severe trials, it was immediately after this divine vision and the glorious testimony by which it was accompanied, that "Jesus was led up into the wilderness to be tempted of the devil."

On this interesting event in our Lord's life our author dwells at considerable length. The erroneous hypothesis of Farmer is refuted, the literal sense established, and the threefold temptation commented on and illustrated in a manner at once able and practical. The following remarks are very judicious.

"We have no right to claim the divine protection longer than we continue in the

path of duty, and the proper use of means. In many instances of his subsequent life our Lord cautiously avoided this error by withdrawing himself from public notice, and even by enjoining silence on the subject of his miraculous cures, when no important object was to be gained by their notoriety.

"We may here add that every station in life has its peculiar dangers, and Satan well knows how to adapt his temptations to our circumstances. Some have ruined their health and constitutions in struggling to acquire competence and ease. Others have fled into the desert to avoid prosperity; but they have found the tempter there. Nor is the Sanctuary of God exempt; for when 'the sons of God present themselves before the Lord,' Satan is there also (Job 2,) and the higher our situations in life, the more powerful and dangerous our temptations. Could we ascend a mountain that should seem to reach to heaven: could we call 'all the kingdoms of the world,' around us, and realise 'all their glories,' nothing but divine aid could save us from perdition."—p. 112.

In the ninth chapter we have the doctrine of baptism and baptismal regeneration discussed. Our author was led to this from the account given of the interview between Jesus and Nicodemus.

Many other topics are touched upon in a very interesting manner in this small volume; but what we have written must suffice to show that we highly approve of the plan of the book, and, on the whole, of the manner in which the subjects are treated. If we have any thing to object to, it is that incidental topics occupy too much room, and, in consequence, the ramifications are far too numerous and extensive. We do not wish to be misunderstood; it is not that our author says more on any one topic than its importance, if made the subject of a separate dissertation or essay, would demand; but many topics are introduced, which serve only to detach the mind from the chief subject, and which will inevitably



distract the attention of general readers.

The digressions to which we refer are such as follow. "On the Apocryphal Gospels," and "The real existence of Christ," in the first chapter. A note at p. 132 is not in good taste; the explanation in the text is quite sufficient. The

dissertation in the ninth chapter is useful, but not exactly in place. It has indeed nothing whatever to do with the private life of Christ, as an example. Has Demonology, ch. xv? The book is, however, on the whole, well worthy of praise, and to the young is calculated to be very useful.

## NEW PUBLICATIONS, WITH SHORT NOTICES.

*Early Discipline illustrated; or the Infant System progressing and successful.* By Samuel Wilderspin. Westley and Davis, 1832, pp. 266.

THIS valuable and interesting work is dedicated, with great propriety, to Lord Brougham. That truly great man, like our own Watts in another profession, grasps the two extremes of mental excellence; he interests himself in educating infants; and advises the crown, and with his own master mind influences the cabinet of the nation, just as the nonconformist divine, whose logic is received into the universities, and whose hymns for children are universally adopted, voluntarily descended from the dignity of science, and, to use the words of his illustrious biographer, "must be looked upon with veneration, by every man acquainted with the common principles of human nature, when seen at one time combating Locke, and at another making a catechism for children in their fourth year."

Mr. Wilderspin has been universally successful in the infant cause. His previous publication has detailed the principles of that success. This work is a species of journal, or history, of the practice which has been, and is successful. It brings up the account of the system, in varied developments, till 1832.

Many of his recitals are deeply interesting; the instances of infantine agency, are a fine and correct exemplification of the text—"out of the mouth of babes and sucklings thou hast ordained strength;" thou hast perfected

praise. Some of his details are puerile, and certainly are the dead fly in the pot of precious ointment. Such are the remarks, p. 121, and the adventure of the gig, p. 177.

Still the good vastly preponderates; and we cordially recommend the work to our readers, as a most entertaining, instructive, and useful publication.

From the book we pass to the *system*, which, of course, is open to inquiry and observation, and of which opinions may be formed; and, indeed, will be formed, notwithstanding the taunts about principles, preconceived notions, and stupid opposition: terms which, however frequently employed, prove nothing but the want of sound confidence in the arguments so introduced, or defended. Premising, then, that knowledge is of vast importance, that ignorance should be early combated with, and, indeed, that for the soul to be without knowledge, is supremely an evil—a question may fairly arise, as to the system of infant schools; and, secondly, as to the mode of developing that system.

The conclusion sought is not the *unmixed perfection* of the principle; or that the practical detail is *faultless*; were this demanded, no human system or practice would endure the ordeal. Are the advantages so many, as to make the good preponderate, or to make the plans recommended eligible?

The common objection, that children are best at home and with their mothers, is only so far of force as their homes and mothers are what they ought to be. Many children, alas! are better

off almost any where, or with almost any body, than at their home, or with their parents. But the important principle to be conceded is—the very early taking away of little children from home; and what are its consequences—its necessary results in after life? It is easy to foresee (unless care be taken) some consequences which, growing with their growth, and strengthening with their strength, would render the next generation wanting in some of the best sensibilities of our social nature.

A second formidable objection to the system is, the premature association with other children, who have the disposition in common with “man, who are but children of larger growth,” to deteriorate in company; of necessity corrupt, and are likely to corrupt good manners. It is a morbid and sophistical statement, to affirm that there is *less evil* than in the promiscuous association in our lanes and alleys; for that, if the alternative settles the question, or changes it, so are of the choice of evils.

Other remarks, less favouring the system, might be adverted to; these only are mentioned, that what is novel,—the *public* instruction of such as are generally *privately* taught, may be well examined before universal adoption. If sufficiently tried by sound and impartial scrutiny, the result, if favourable, will be less likely to be censured and impugned.

The question of method is one of very considerable importance and certainly demands (prejudice apart,) some mature deliberation. In infant schools, where geometry and entomology are taught, p. 16—47, and children then pass on to other schools where the general scale of instruction is much lower, there seems to be somewhat of disorder, an invasion of the admitted, we acknowledge, the ancient system of acquiring rudiments first in order. Duffield had the credit, if there be any, of teaching first a language, then the grammar; or, as some first teach the arithmetical tables, and then figures and numeration. This may give some advantage to some precocious minds. This may be met by some arguments, which are rather *specious* than solid; but, if only so recommend-

ed, or only so upheld, will yield to *time*, the test of what is true, and soon, like many other doctrines, pass away and be forgotten.

These things are here stated, that the book may be read, the subject discussed, and a wise decision made, which will bear the test of days and experience. To adopt a system afterwards, to be repudiated on discovering an injury done to a *generation* of the human race, which sufficient inquiry would have prevented, would be the height of folly. Not to examine such a system, with a view to its adoption throughout our land, incurs a tremendous responsibility.

The work we now notice exhibits much good that has been effected in cases of individual children, pp. 34, 35, 36; in cases of excellent and benevolent persons, such as Miss Hooper, a blessed and honourable descendant of the bishop and martyr Hooper, p. 40; and in cases of men of vigorous understanding changing their principles, on the adduction of fresh evidence and new facts, in which we cordially rejoice; nor can we better conclude these remarks, than in quoting the words of Sir John Sinclair on this topic, and which will, we believe, be the conviction, if not the precise language, of such as may be induced to study this book, or the other work of Mr. Wilderspin, or turn their attention to the system exemplified in the many infant schools which are scattered over the kingdom.

Sir John Sinclair, with many other distinguished persons, was present at an examination of an infant school at Edinburgh, soon after its establishment; and expressed himself astonished at the result of five weeks labour, and said, “I have never seen a greater prodigy. I, too, have had my prejudices, my doubts of the possibility of infant-training, but these doubts have now vanished, and for ever. I am especially delighted with the arrangements made for bodily exercise, so connected with mental and moral improvement. It is a *seria mixta joci*,” but there is practical sense in the seemingly most frivolous part of the plan; and I trust the time is not far distant, when there will be many such institutions.”

They already have royal patronage, the sanction of the humane and benevolent; the best wishes of the lovers of children, of little children; and they only require the sound and sober judgment, and a wise and vigorous investigation, to render them of permanent utility. If they have not the suffrage in their favour, all extraneous recommendations will be in vain. Fancy is like a meteor bright, but of transitory lustre, irregular in its motion, delusive in its direction; but reason may be compared to the sun, whose light is uniform, constant, and lasting. Great is the truth, and it will prevail; and it only will prevail ultimately, nor can the sincere aspire after any other triumph."

*The Christian Minister put in remembrance to stir up the gift within him; a Charge delivered at the Settlement of the Rev. Luke Forster, as Pastor of the Independent Church, Saffron Walden. By John Ely. 8vo. pp. 57.*

By those ministers who had the advantage of hearing this admirable discourse, its publication in the present form will be esteemed no small benefit conferred upon the Christian ministry at large. Eloquent, exciting, instructive, discriminating, and admonitory; it seems to us that few can read it without considerable advantage. The affecting exhibition which it makes of a Christian minister's office, character, work, temptations, and responsibility, has compelled us to cry, "Who is sufficient for these things?" We feel it to be a solemn duty to recommend its thoughtful perusal to all who would "make full proof of their ministry;" as we feel convinced that the world has not yet seen what this divine institution, rightly conducted, is capable of effecting. We quote the following extract:

"It is an affecting thought that we are surrounded from Sabbath to Sabbath with immortal men, many of whom have neither part nor lot in the Gospel which we preach,—that their neglect of the great salvation is bringing upon them a burden of incalculable guilt, and that it is at our lips that they are to receive almost the only representations of the nature, the indispensable importance,

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and eternal worth of that salvation. Well we know that the Spirit of God operates by the instrumentality of the Gospel; and if that Gospel be imperfectly preached, it may be expected that the instrument will be inefficacious. We know that, as in the material world the last grain constitutes the full tale, and gives preponderance to the balance that was rolling doubtfully on its pivot; and that the last superadded impulse gives momentum to the machine, and puts its many wheels in motion; so, in the persuasions and representations of the pulpit, the full amount of scripture argument must be brought to bear upon the judgment, and the full force of scripture motive to press upon the heart, or the wavering mind will be left in indecision, and the torpid nature will continue unmoved. It is a thrilling, dreadful thought, that there were minds vibrating between heaven and hell, and that through our want of skill or want of diligence, or want of earnestness, we failed to exhibit the appropriate representations, which, speaking after the manner of men, would have issued in holy decision; had but one more exhibition of some urgent Scripture appeal been added, in the place of much that was irrelevant, we should have had to rejoice over another soul snatched from the burning. Oh, it is agonizing to think of such a soul perishing: it was not far from the kingdom of heaven; the slumber of its listlessness was at least disturbed; there was a critical moment when the pastor might have lifted in his arms the wandering sheep, and placed it in the fold; but the juncture passed unimproved; through our indolence or unaptness, the appropriate instrument was not plied; and so aroused conscience became seared—deeper slumbers succeeded—and eternal death was the consequence. Oh, it is dreadful to think of the death of such a lost one! He will estimate ministerial faithfulness by new rules; not merely the teaching of error, the heartlessness of formality, and the neglect of indolence, will appear unfaithful and cruel, but the unskilful application of evangelical remedies, the omission of a single motive, the feebleness of a single appeal, will seem a criminal negligence. When consequences of infinite moment are dependant, O how accurately, how sedulously, how anxiously, should the whole apparatus be adjusted, and how unremittingly and wisely should it be plied. Honesty of purpose will not compensate for ruin consequent on an unskilful use of our appropriate instrumentality."—pp. 24—26.

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*The Essential Divinity of Christ in connexion with his Human Nature, the necessary basis of his Mediatorial Character.* By Barzilai Quaife, Author of *A Memoir for the Afflicted*. 18mo. pp. 116. London.

The object of the writer of this small but pleasing volume is sufficiently evident from the title. The former part is occupied with proofs, deduced from the Old and New Testament, of the supreme divinity of our Lord, his perfect humanity, and the mysterious union of these two natures in the one person—Jesus Christ—"the infinite Jehovah united with a human soul, residing in human flesh, and connected with human infirmities. Thus constituted, he was qualified to be our mediator." On the distinction between the essential divinity of our Lord, and his official character as the Mediator, Mr. Quaife has many very accurate observations. We give the following as a specimen.

"It has been said above, that there are three views of Christ given in Scripture, which necessarily comprise all passages relating to him. Some expressions regard merely his divine nature. There are a few passages which speak of him only as a man. There are also those of a much larger class, which speak of him as sustaining a certain office by virtue of the union, or, supposing them to occur in the Old Testament, of the anticipated union, of two natures in him. Now nothing can be more obvious than that an objection raised against the perfection of his divinity from his possession of the human nature, must be extremely illogical; nor less so must be an objection borrowed from passages which speak of him in his mediatorial capacity. Such an objection must arise from a total misconception of the mediatorial dispensation, and of all that specially relates to it. We may admit, without fear of injuring our doctrine, (or weakening the argument,) that there are passages that speak of Jesus Christ as inferior to the Father, and even that these passages are by far the most numerous. No embarrassment need arise from this, for the admission does not, in the least degree, invalidate or qualify the above testimonies to our Lord's infinite nature. On the plan of our opponents, (the Socinians) the Bible is full of contradictions; for who, on such a plan, can reconcile those passages which attribute to him essential divinity, with those which

speak of him as inferior. But by taking an active view of his person and character, all difficulties of this kind are completely removed, and the proofs which before seemed conflicting, most beautifully harmonize, and support each other."

The second part of this small work is on the mediatorial office of Jesus Christ. The observations on the term *μονογενής*, the only begotten son, are, we think, correct. Our author views the expression as figurative, and applies it, as well as the appellation *πρωτοτοκος*, to the official character of our Lord, and not to his essential divinity: though he admits that in some few passages it must be applied in a higher and more mysterious sense, as designating Christ before his incarnation. In his general interpretation Mr. Quaife is at issue with not a few great names among critics and commentators, but his view harmonizes with Scripture, though it may not very readily adapt itself to a system. A spirit of fervent piety pervades our author's pages, and will repay an attentive perusal. We give his little volume our cordial recommendation.

*Christ the only King in his Church, or the regal office of Christ viewed in relation to the Discipline of Dissenting Churches.* By W. Davis, Minister of the Croft Chapel, Hastings. Holdsworth and Ball.

THIS discourse was preached at the Anniversary of the Sussex Congregational Society, at Hanover Chapel, Brighton, and was published at the request of the Associated Ministers. It is, upon the whole, an excellent discourse, though we do not know that we could quite sympathize with the author in his opinions on some inferior matters of church government. The following is a well-written passage, on an important subject:—

"To such an authority, if expressed in any other than the identical words of Holy Writ, we are persuaded that some dissenting churches, or, at least, that many members, in not a few such churches, would decidedly object. But the strongest objections against the precepts of the Word of God have no power to invalidate them; nor will such objections limit passages of Holy Writ, embodying general principles, and applicable to every period of the church, to one period only, and that

the very one in which the authority inculcated, and the submission enjoined, were perhaps the least necessary. The divinely appointed mutual relation subsisting between the minister and his people cannot be changed at the caprice of man. Who has received a commission to invert their respective duties? But yet, are there not many unscriptural professors who think that ministers are to be inspected, and not to inspect; to be governed and not to govern; to be ruled and not to rule; to be subjected to the follies, the caprices, and the passions of their hearers, and not to "watch over them in the Lord?" These would make the superior subordinate, and turn the divinely appointed ruler into the abject slave. Miserable is the condition of those professors who thus pervert the ordinances of the Most High, and still more miserable the lot of that minister who submits to be crushed beneath such a tyranny! Those who thus act, in our churches, are unquestionably not kings; for from these we expect condescension and courtesy, and nobleness of character, and generosity of sentiment: but some of those of whom we are speaking, rule with so arbitrary and so fierce a sway, that the designation of *tyrant* is the only one, in the English vocabulary, which appears appropriate to them. Their laws, like the mild and gentle decrees of Nebuchadnezzar and Darius, admit not of change; and from their authority, as from that of Diocletian and of Nero, there lies no appeal. We hope there are few churches in this country where such a power exists; that there have been such, in some counties, admits not of doubt. Wherever it is found, its direct tendency is to repel from the sanctuary those who would approach; to drive from its walls every one who

presumes to think for himself; and to reduce all who remain to the degraded condition of time-serving and abject menials. Under such a sway fruitfulness is turned into desolation, and the voice of joy and gladness are exchanged for mourning, lamentation, and woe. The flock is driven from the pastor, or the pastor compelled to forsake the flock; Christ is degraded from his kingly office, and a usurper is seated on his throne."—pp. 27—29.

*Select Discourses, by John Smith, late Fellow of Queen's College, Cambridge. 8vo.*

THESE are amongst some of the very finest remains of our elder divinity, displaying eloquence, reason, and piety in equal perfection. They form a noble octavo volume, well printed: and may be obtained for about a third of their original price; or about four and sixpence, at W. Brown's, Old Street Road. Every student of divinity should possess them. John Smith was born 1618.

*Geography in all Ages. By the Author of History in all Ages, and History of Jews in all Ages. London. Printed for the Proprietors of Publications on Christian Principles.*

THIS work is well calculated to answer the purpose it has in view; "to furnish a compendium of ancient and modern geographical knowledge, and a history of the progress of geographical science." We should think it would be very well adapted to the higher classes in schools.

## LITERARY INTELLIGENCE.

### WORKS AT PRESS, OR IN PROGRESS.

The Lectures lately delivered by Dr. Wardlaw, of Glasgow, at the Congregational Library, are announced for publication in the course of the ensuing autumn.

The Funeral Sermon on the Death of the Rev. John Rees, of Crown Street, with a Memoir by the Rev. H. Heap. The profits to be applied for the benefit of the deceased minister's widow and family.

Memoirs of Felix Neff, the Alpine Pastor. By T. S. Eberby. With a portrait. The Pulpit. Vol. 21.

A Map of the Voyages and Travels of St. Paul,

for Schools and Bible Classes, intended as a Companion to the Map of Palestine on a whole sheet of large vellum, imperial. Also a new and corrected edition of the Map of Palestine, in the time of our Saviour, illustrative of the Books of the Evangelists, and containing the principal places mentioned in the Old Testament.

Just published, I. A Teacher's Lessons on Scripture Characters, with Catechisms. By Charles Baker, Head-Master of the Yorkshire Institution for the Deaf and Dumb. II. A Teacher's Lessons on the Creation, with a Catechism. III. A Teacher's First Lessons on Religion, with a Catechism. In the press, a Teacher's Lessons on our Saviour's Ministry.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

THE CONGREGATIONAL LECTURE,  
*Finsbury Circus, London.*

We inserted in our April number a paper explanatory of the very desirable project of an annual course of lectures, to be delivered by a succession of the more eminent ministers of our denomination. It affords us high satisfaction now to record that it has been carried into effect in a manner that reflects credit, and must yield satisfaction to all concerned in it. The subject selected by Dr. Wardlaw, the first lecturer, was *Christian Ethics*, or moral philosophy in connection with the principles of divine revelation, and *Eight* lectures were delivered by the learned Doctor thereon in the Congregational Library, to a numerous and most respectable auditory. Each lecture was preceded by prayer, which was offered, respectively, by the Rev. Dr. Henderson, Dr. J. P. Smith, Dr. Burder, Mr. Burnet, and other ministers. The first lecture was read at noon, but the subsequent lectures were delivered in the evening, and in the following order.

Lecture I.—Tuesday, April 30. The respective provinces of Philosophy and Theology.

Lecture II.—Thursday, May 2d. Mistakes in pursuing our inquiries on the subject of morals; and especially on the attempt to deduce a scheme of virtue from the present character of human nature, illustrated by brief comments on various Moral Systems.

Lecture III.—Tuesday, May 14th. Subject continued—Application of the same principles to other Moral Systems.

Lecture IV.—Thursday, May 16th. A brief examination of the Moral System of Bishop Butler.

Lecture V.—Tuesday, May 21st. The Rule of Moral Obligation.

Lecture VI.—Thursday, May 23d. The original source or principle of Moral Obligation.

Lecture VII.—Tuesday, May 28th. The identity of Morality and Religion.

Lecture VIII.—Thursday, May 30th. The peculiar duties and obligations of Christian Morals.

The utility of these admirable lectures will not be limited to the audience who were privileged to attend them, as the manuscript is in the hands of the Committee, and will be published in a volume about next November, including many passages that the Doctor was compelled to omit in the delivery, on account of time. We are happy to learn that the Rev. Robert Vaughan, author of the *Life of Wycliffe*, &c. is engaged to deliver the second course in April and May, 1834.

## OPENING OF A CHAPEL AT CIRENCESTER.

On Thursday, June 6th, the new Independent Chapel, Wharf Road, Cirencester, Gloucestershire, was opened.

The Rev. Jerome Clapp, the minister of the place, commenced the services; prayer was offered by the Rev. Mr. Edkins, of Nailsworth; the Rev. Wm. Jay, of Bath, preached from Isaiah xlv. 23, 24; and the Rev. R. Tozer, of Marlborough, concluded with prayer. In the course of his address the venerable preacher referred with gratitude to Earl Bathurst's liberal grant of the ground on which the chapel was erected; his Lordship being far superior to the petty, but base aspersions of a provincial Churchman; because in a town of nearly 7,000 souls, possessing but one parish church, and, till very lately, having only one sermon on the Sabbath, through the greater part of the year, he had permitted a chapel to be built for the ministration of the Gospel. In the afternoon, the Rev. John Burder delivered an address on the doctrinal principles of Congregational Churches; and in the evening the Rev. John Leifchild preached from Timothy i. 6; the Rev. Mr. Laelee, of Highworth, and Slater, of Wootton Bassett, assisting in the services.



The Rev. Mr. Leifchild congratulated the congregation on the very commodious and elegant building in which they were assembled—thinking it might prove a model for the construction of many. It is built in the Tuscan order; with a portico beneath the gallery, elevated nine steps above the road, and inclosed with iron palisading. It is 120 feet in length. The dome roof, which is of iron, covered with zinc, springing from a diameter of forty feet square, and rising in the centre forty feet from the ground, encircles a sky-light, which sheds an abundant light over the area of the building, in which the seats descend beneath each other, so as to afford every hearer the opportunity of seeing the minister without any obstruction. The expense is limited to £700., half of which has been already subscribed.

#### OPENING OF THE PAVEMENT CHAPEL, LONDON.

We announced in our *Transactions* for May, that in consequence of the intended improvements in Moorfields, and the removal of a line of buildings, in the centre of which the Pavement Meeting House stood, a new Chapel had been erected in the New North Road, bearing the same name. It is a very neat and substantial building, in a style of architecture which does great credit to Mr. Davis, who has promised us the use of his drawings to embellish our work. It is calculated to seat about five hundred persons. On Wednesday, May 29th, it was opened by the celebration of public religious worship. The Rev. G. Collison preached in the morning from a part of the 1st verse of the 10th chapter of Hebrews, "Good things to come." The Rev. Messrs. Yockney, M'All, and Berry, assisted in the services. The Rev. J. Clayton preached in the evening. It appears that this Christian Society (now under the pastoral care of the Rev. W. Wall) was founded 170 years ago, by the Rev. Thomas Brookes, the author of many valuable little books, who was ejected from St. Magdalen, Fish-street, in 1662. Amongst his successors may be named Mr. Richard Taylor, author of the celebrated *Sermons*, Mr. Thomas Hall,

Dr. Conder, and Mr. Bennet, who have invariably maintained the same principles of religious worship, faith, and practice. In order to secure the perpetuity of these principles, the present chapel will be invested in the hands of trustees for the term of the lease, which is ninety-one years. The expense of the new place has partly been defrayed out of a fund at the disposal of the church, and partly by the voluntary contributions of private individuals. The whole charge has been paid; but a sum, between 200*l.* and 300*l.*, has been borrowed. The congregations at the opening were both numerous and respectable, and about 20*l.* was collected.

#### ORDINATIONS, &c.

On Wednesday the 10th of April, the Rev. Henry Wilkes, A.M., was ordained to the pastoral office over the Congregational Church assembling in Albany Street Chapel, Edinburgh. The Rev. Dr. Paterson commenced the services of the day by giving out a psalm, and reading a portion of Scripture, after which the Rev. Mr. Watson, of Musselburgh, engaged in prayer. The Rev. Dr. Wardlaw, of Glasgow, delivered the introductory discourse from Acts ii. 47. The Rev. Mr. Aikman then requested Mr. Wilkes to state the reasons which had induced him to comply with the invitation of the church, and what were his intentions respecting the discharge of the duties of pastor, and then offered the ordination prayer in a solemn and impressive manner, accompanied by the imposition of hands. The pastor and the church were then severally addressed on their respective duties,—the former by the Rev. Mr. Ewing, of Glasgow, in a faithful and affectionate charge, founded on 1 Timothy iv. 6; and the latter by the Rev. Mr. Russell, of Dundee, in an able and energetic discourse from Heb. xiii. 20, 21; and the Rev. Mr. Cleghorn concluded the services by prayer. The chapel was crowded in every part, and notwithstanding the unavoidable length to which the services extended, the interest was kept up to the close.

In the evening, after praise and prayer by the Rev. Mr. Knowles, of Linlithgow, the Rev. John

Campbell, of Kingsland, delivered a characteristic discourse to a numerous audience, from 2 Cor. iv. 7; and the Rev. Mr. Cullen, of Leith, concluded by prayer the services of the day.

On the following Sabbath Mr. Ewing introduced the pastor to his charge in an excellent discourse founded on Heb. xiii. 17, and preached again in the evening from Psalm xlv. 16. Much interest was excited by all the services, and the congregations on the Sabbath were large and attentive. May the union which has been thus auspiciously formed prove a lasting blessing to all concerned: and may the prayers presented on the above occasions be mercifully answered, so that this hill of Zion may enjoy much prosperity in the perfecting of saints, and in the reclaiming of many a wandering sinner to the fold of Christ!

On Wednesday, June 12th, the Rev. Charles James Hyatt was recognized as co-pastor with his venerable father, of the Congregational Church assembling at Ebenezer Chapel, High Street, Shadwell.

After prayer had been offered by the Rev. George Evans, of Mile End, Dr. Morison, of Chelsea, delivered the introductory discourse; the Rev. T. Wood, of Jewin Street, offered the special prayer; the Rev. Thomas Morell, Tutor of Wymondley College, under whose care Mr. Hyatt, Jun. prosecuted his studies, delivered a charge from 2 Tim. ii. 15; and the Rev. Dr. Collyer addressed the people from 1 Cor. iii. 5-9. The devotional services were conducted by the Rev. R. Stodhart, J. Emblem, and others.

Mr. Hyatt, Sen. has presided over this congregation for thirty years, and by his devoted labours has succeeded, through the divine blessing, in raising the church and congregation, from a very low condition, to a state which required, a few years ago, the erection of a large and commodious chapel, and now the assistance of a co-pastor. We cordially congratulate him, that "his own son" sustains that relation.

On Thursday, the 23d of May, the Rev. J. Waddington, late of Airedale Independent College, was ordained pastor over the congregational church assembling in Orchard Street Chapel,

Stockport. The Rev. N. R. Pugsley, of Hanover Chapel, commenced the services of the day with prayer and reading the Scriptures; the Rev. J. Turner, of Knutsford, delivered an able and judicious discourse on the nature of church government, and the principles of dissent; and the Rev. J. Wilson, of Northwich, the senior minister of the county, proposed the usual questions, and received the confession of faith; and the Rev. R. Fletcher, of Manchester, with much fervour and solemnity, offered up the ordination prayer. The Rev. R. W. Hamilton, of Leeds, the *ci-devant* pastor of the newly-ordained minister, then gave a deeply affecting charge from 1 Cor. vii. 25, and the Rev. S. Ashton, of the Tabernacle, concluded with prayer. In the evening, after reading and prayer by the Rev. J. Bromley, (Wesleyan,) the Rev. R. S. M'All, LL.D., in an eloquent and impressive discourse, addressed the church and congregation from 2 Cor. xii. 14; and the Rev. J. C. Potter, of Tintwistle, concluded the deeply interesting services with prayer.

The interest excited by these solemnities, evinced by the serious attention of the numerous congregations assembled to witness them, and in the excellent and affectionate spirit of the pastors present from neighbouring churches, will render them grateful to the recollections of all by whom they were attended; and their influence upon the cause of religion in general, it is hoped, will be beneficial and lasting. At the close of the morning services upwards of sixty of the ministers and friends dined together; when the speeches of the Rev. Dr. M'All, the Rev. Messrs. Hamilton, Ashton, Pugsley, Waddington, Bromley, Bowlers, (Wesleyan,) Wilson, Turner, Fletcher, and Mr. J. Jackson, contributed to the gratification of the meeting in no ordinary degree.

#### REMOVALS.

The Rev. John Thorpe, son of the late Rev. W. Thorpe, of Bristol, has resigned his charge at Queen Street Chapel, Chester, to become the pastor of the church meeting at Ramadan Street Chapel, Huddersfield, Yorkshire.

The Rev. Charles Williams has

relinquished the pastoral care of the church at Newark, having accepted a call to the church at Salisbury. His friends at Newark have presented him a piece of plate, in "affectionate remembrance of his disinterested, faithful, and persevering labours, and as expressive of their high esteem of his public and private character."

The Rev. J. Wooldridge, late of Bristol, has accepted a call to Norwood, Surrey.

#### NOTICES.

The next Annual Meeting of the Kent Congregational Association, will (D. V.) be held at the Rev. S. A. Dubourg's, Marden, on Tuesday and Wednesday, July 9th and 10th. The Rev. S. E. Toomer, of Wingham, will preach on Tuesday evening, the

Rev. H. B. Jeula, of Greenwich, on Wednesday morning, (or in case of failure, the next in rotation.) The meeting for business will be held on Wednesday afternoon.

The business of the "Kent Union Society" will be transacted on Tuesday afternoon, and that of the County Auxiliary Missionary Society on Wednesday evening.

The Annual Meeting of the friends of the Newport Pagnel Evangelical Institution residing in London and its vicinity, will be held at the Rev. T. Binney's Meeting, the Weigh-House, in little Eastcheap, on Tuesday evening, July 9.

The chair will be taken at six o'clock.

We trust this important and interesting Institution will receive the most effective support.

### MISCELLANEOUS INTELLIGENCE.

#### KARLSHULD ON THE DANUBE-MOSS, BAVARIA.

To the Editors.—Referring to my last communication to you, I beg to send you an extract of a letter received from Mr. Pächner, for inserting which I shall feel greatly obliged. I had intended to have sent you also a copy of the letter inserted in the Evangelical Magazine for the present month, but want of time made it impossible. In my next I hope to be able to transmit an account of the money sent from England to Karlsruhl, and the way in which it has been expended.

I remain, Gentlemen,

Yours &c.

J. H. N. FELT.

Berlin, June 15, 1833.

Nürnberg, June 4, 1833.

I am here on a visit, chiefly in connexion with the interests of my congregation. The congregation attends for the present fortnight at Maxfeld, where my dear friend and brother Watchter is the Evangelical minister. In my congregation no change of any importance has taken place, since I last wrote you.\* It is becoming more and more quiet, and

consequently more settled. The tempter now appears to be leaving, but perhaps only for a time, as Lutz, who is still in it, (Untermaxfeld?) does no longer trouble the congregation with letters, and so ceases to entangle and disturb their consciences. To those who have returned to the Catholic Church, he is not, however, deficient in sending letters, because there are many among them who will no longer follow the ordinances of that church, nor go to church, no longer confess to their priest, &c. He was alarmed several times on hearing that many more were about to leave the Catholic Church and join us, and with these he will have a great many troubles, before he succeeds, by means of all manner of deceits and threatenings, in making them abandon their resolutions. But how long he will succeed this is only known to the Lord, and time will reveal it. Oh that only those dear children of God who may read these lines, would not cease to pray for those misled lambs of the Lord, that they may listen only to the voice of the One and true Shepherd, and be no longer led astray by men.

This is the state of things at K., my dear friend. The Lord, who has done so wondrous things on the Moss, will not

\* Vide Evan. Mag. June, pp. 270—272.

cease to select and gather in such as are his. We also shall have our Pentecost, when the Spirit of God will become witness to many souls in the Moss, that they are the children of God. We will be quiet and confident, and the Lord will help us according to his promise in Isa. (xxx. 15.) That several have left the Romish Church a second time and joined us again; I mentioned to you briefly in my last letter. Since then two families have joined our congregation, and if it be the will of the Lord, several other will follow them, though perhaps not immediately and just now; for they are too well convinced of the infirmities and errors of the Roman Catholic Church. This is all I can say at present on the state of things on the Moss.

Their outward distress is still great. Just before I left K. we had a severe hoar frost on the Moss, which I fear has been followed by many others. The potatoes, just sprung up above the ground, have been frozen; but it is likely they may still grow. The grain (corn) also suffered severely during the last night I spent on the Moss. I am indeed looking forward to strong trials of our faith, as it is very probable we shall have again this year a total failure of our crops, as was the case last year. However, the Lord, who has helped us through the past year, well knows means and ways, and will open them, and perhaps it is his counsel thus to draw closer to himself and save those souls, whom he has bought at so great a price, as they are unwilling to be drawn and led by his grace.

In his love,

Yours,

(Signed) G. PACHTNER, Vicar.

\* Contributions for the above case will be received at the banking house of Messrs. Hankey and Co., 7, Fenchurch Street; by Rev. Dr. Steinkopff, Savoy, in the Strand; by the Rev. Dr. Smith, Homerton; Rev. Dr. Morison, Han's Place, Sloane Street, and by Rev. John Arundel, Mission House, Austin Friars, Old Broad Street.

#### ACKNOWLEDGMENT ON BEHALF OF THE CANADA EDUCATION SOCIETY.

The Board of Directors of the Canada Education and Home Missionary Society gratefully acknowledge the reception of £362. 4s. 6d. sterling, collected by the Rev. Messrs. Smith and Wilkes, in Great Britain, during the summer of 1831: also the sum of £56. 18s. 5d. collected by Mr. Wilkes in Scotland during the spring of 1832. They further acknowledge with much gratitude various

donations of books for the library of the Theological Academy under the charge of the Rev. John Smith, at Kingston, amounting to 236 volumes, together with 25 Hebrew Bibles, and 25 Greek Testaments, a donation from the British and Foreign Bible Society.

Signed on behalf of the Board,

JOHN GILMORE, Secretary.

Montreal, Sept. 20, 1832.

#### PROCEEDINGS OF THE DISSENTERS FOR A REDRESS OF THEIR GRIEVANCES.

The following Circular Letter from Mr. Robert Winter, the Secretary of "The United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress," has been issued to the Protestant Dissenters of England and Wales.

Bedford-row, June 18, 1833.

DEAR SIR,—The United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress, are aware that considerable anxiety exists amongst Dissenters in the country, as to the progress which has been made towards the attainment of their object, and the measures which they would recommend for its accomplishment. They, therefore, take the earliest opportunity that the course of proceedings which, after mature consideration, it was deemed advisable to adopt, would allow, to give all the information they are at liberty to communicate upon these important points.

The grievances to which their attention has been directed are specified in the following Resolutions of the 11th of May last:—

1. That, in the opinion of this Committee, the present state of public feeling and the posture of public affairs are such, as to afford to the Protestant Dissenters of England and Wales, an opportunity peculiarly favourable for obtaining the effectual redress of those grievances under which they have long laboured.

2. That, in the opinion of this Committee, the following are among the practical grievances under which the Protestant Dissenters of this kingdom now labour:—

1. Compulsory conformity to the Rites and Ceremonies prescribed by the Book of Common Prayer for the celebration of Matrimony.
2. Liability to the exaction of Church-rates, Easter-offerings, and other Ecclesiastical demands.
3. Alleged liability of places of worship to poor-rates.
4. The want of a legal registration of the births and deaths of Dissenters.

5. The denial to Dissenters of the right of burial by their own ministers in parochial Church-yards.
6. Virtual exclusion from the benefits of the Universities of Oxford and Cambridge, and the want of a Charter to the London University.
3. That in order to avail themselves of the present opportunity, a vigorous and united effort will be necessary, as a public demonstration of that strong and general feeling which, as this Committee have reason to believe, exists in all parts of the country, in reference to those grievances.
4. That this Committee, although deeply sensible of the importance of other just and reasonable claims upon the Legislature, decidedly recommend, that in all petitions to Parliament prominence should be given, and the chief exertions of the body be directed, to the removal of specific and practical grievances peculiar to Dissenters, and directly affecting religious liberty.
5. That this Committee, after the most mature deliberation, do not consider it necessary or expedient to suspend active operations for obtaining relief from grievances more directly affecting conscience, till the important measures for obtaining a satisfactory registration of births, marriages, and deaths, for all classes of the community, and the exemption of all places of worship from liability to poor-rates and other parochial assessments, shall have passed into law.
6. That this Committee regard compulsory conformity to the Rites and Ceremonies prescribed by the Book of Common Prayer for the celebration of Matrimony, and the exaction, by authority of law, of parochial rates for the support of the Ecclesiastical edifices of the Established Church, and the maintenance of public worship therein, together with the liability of their own places of worship to the payment of poor-rates, as the most pressing and important grievances of which Dissenters have to complain, and the removal of which should be sought with as little delay as possible.
7. That although this Committee are disposed to confide in the liberality and friendly intentions of his Majesty's Government towards Dissenters, they yet feel that the large and important body, for whom they act, owe it to themselves to bring their grievances under the consideration of Parliament, before any measure for the Reform of the English Church shall have passed the Legislature.
8. That means be immediately taken to inform His Majesty's Government of the hopes cherished, and the expecta-

tions entertained by Dissenters generally that some measures of relief will spontaneously emanate from an Administration with which they have cordially sympathized, and to which they have given their best support.

9. That a Memorial, to the effect of the above Resolutions, be drawn up and presented to His Majesty's Government, and that a Deputation be appointed, for whom an early interview shall be solicited, for the purpose of stating and explaining the views and intentions of this Committee.

The Memorial referred to by the last of these Resolutions was immediately forwarded to Earl Grey. The deputation appointed to confer with his Lordship upon it, met with a very courteous reception, and held a very long and interesting conversation with that liberal and enlightened Statesman upon the important topics therein referred to.

The result of that interview—a strong conviction on the minds of the Committee, that the Bill for reforming the Church of England will not be brought into Parliament during the present Session,—the state of business in both Houses—the very protracted debates likely to take place on subjects of great national importance, some also of special interest to Dissenters, though not immediately connected with them, and other considerations to which it would not be proper more specifically to refer, have induced the Committee to abstain from urging any general effort in this Session of Parliament for procuring the redress of grievances, to which they are fully satisfied that there is not sufficient time left to pay any thing like a proper degree of attention before that Session, however protracted its sittings may be, must terminate. They have, however, taken effective measures for securing the most influential support to the Bill introduced by Mr. Wilks, for exempting all places of worship from rateability to the relief of the poor, and to the maintenance of the Churches of the Establishment; and they entertain a sanguine expectation of that Bill being passed into a law before Parliament separates.

Another Bill, enabling Dissenters to be married by their own ministers, and in such form as to them shall seem right, has been settled and printed under the direction of this Committee, and is ready to be introduced into Parliament at the opening of its next Session: when, as this Committee have distinctly intimated to his Majesty's Ministers, this and other grievances, under which Dissenters labour, will be brought before the

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notice of the Legislature, and urged there with all the weight and influence which their united and most strenuous efforts can command.

The Committee, therefore, press upon their friends in the country the great importance of preparing petitions for presentation to both Houses of Parliament as early as possible in the next session, praying for the removal of the grievances specified in the resolutions contained in this letter; but they do not think it advisable to forward any form, conceiving it desirable that each congregation should frame its own petition, the basis of which these resolutions will readily supply. They beg leave to suggest also, that great advantage will arise from the interval being employed in diffusing information respecting the claims of Dissenters to relief from these grievances, and urging these claims upon the consideration of members of Parliament in your immediate district.

Determined to make the most vigorous efforts for obtaining the objects for which they were appointed, at the earliest possible period of the next session of Parliament, the Committee confidently rely upon your cordial and zealous co-operation in proceedings which would not have been delayed, but from the peculiar circumstances of the present eventful period; and they beg of you, as speedily as possible, to communicate this purpose to the ministers and congregations in your vicinity, and to urge them to a prompt and simultaneous expression of their sentiments and wishes when Parliament shall re-assemble. In the mean while, they shall be happy to receive any communications which in your judgment may be likely to further this important object, and strongly recommend the formation, in all large towns and populous districts, of societies similar to those recently instituted at Liverpool, Stroud, and other places, for furthering the common purpose of the Protestant Dissenters in the redress of their grievances, and opening a direct correspondence with the Metropolitan Committee.

I am, dear Sir,

(On behalf of the Committee,)

Your obedient servant,

ROBERT WINTER, Secretary.

P.S. Should any circumstances occur calculated materially to affect the course to be pursued by Protestant Dissenters for obtaining the removal of their grievances, the Committee will take

immediate steps for apprising you of them, and recommending the adoption of such measures as an alteration in their present prospects may require to be promptly adopted.

#### PUBLIC DAY AT MILL HILL GRAMMAR SCHOOL.

On Wednesday, June 19, was held the Anniversary of the Protestant Dissenters' Grammar School, Mill Hill, Hendon, Middlesex. The engagements of the day were commenced in the Chapel by singing and prayer offered by the Rev. Joseph Slatterie, of Chatham. Thos. Piper, Esq. was called to the chair, and the young gentlemen went through the usual recitations in English and French, Latin and Greek; after which Dr. J. P. Smith distributed the various prizes to the boys, with that paternal kindness which always imparts interest to these services. The company then assembled in the hall for refreshments. There were present Sir John Key, Bart. M. P., Mr. Sheriff Peek, G. Bennett, Esq. the missionary traveller, the Rev. Messrs. Berry, Hackney; Blackburn, Pentonville; Clayton, Walworth; W. Ellis, London; Elliott, Devizes; Gunn, Chard; Harris, Rochford; Slatterie, Chatham; Tidman, Barbican; and Yockney, Islington, and a large company of other influential friends of this Institution.

After various addresses were delivered, the company returned to the lovely grounds of the establishment, and as evening advanced, they gradually retired with their beloved boys to their respective homes, highly gratified with the exercises and the intercourse of the day.

#### RECENT DEATH.

On Saturday, June 1, in the 79th year of his age, the Rev. Samuel Bruce, first pastor of the elder Independent Church, Wakefield, Yorkshire. He had assiduously discharged the duties of a faithful Minister of Christ, for a period of nearly 50 years, 44 of which were spent in the wide field of labour presented to him in that town and neighbourhood. During the whole of his ministerial course, his labours were abundant; and such was the general state of his health, that, until his late affliction he was only prevented a single Sabbath from fulfilling his ordinary engagements. While he enlightened by his doctrine, he commanded, by the holiness of his life, and the consistency of his character, voluntary homage to the power of genuine Christianity.



## BRIEF COMMENTS ON PUBLIC AFFAIRS.

WE have no foreign intelligence of any importance to communicate. The relation in which we stand to other nations, or in which other nations stand to one another, have not materially altered since our last number.

AT HOME, the public mind has been engrossed by the peculiar position of public affairs. Every one has been watching, with the intensest anxiety, the conduct of the ministry. Two months ago, we ventured to affirm that there were then, and had been for a long time, indications in the ministry of a want of the decision and firmness absolutely necessary at the present crisis. Their whole policy has lately been of too timid and time-serving a character. They are anxious, we affirmed, rather to look at the opposition they have to encounter in the Upper House, than either the nature of the measures which the state of the country absolutely requires, or the invincible strength by which they would be supported, if, doing what the people have a right to expect, they would throw themselves upon the country. Instead of that, they have been plainly cutting and paring down each measure, to fit it for passing through that narrow passage, the House of Lords. And who will ultimately be the losers? None but ministers themselves. The opposite party exult in the concessions of Earl Grey, feel that they have his fate in their hands; that if he still goes on trimming and temporizing, they will just get quietly all they want; and that if he is refractory, they can at any time outvote him. On the other hand, the people are chafing with anger and impatience at the idea of being deprived of their expected reforms, and to feel something not very different from contempt for ministers who exhibit so little energy, and strength of purpose.

Let Earl Grey recollect, that unless he is determined *not* to recommend any reforms but just such as the House of Lords (as at present constituted) will pass, the collision he dreads, and which he is only putting off for a day or two, *must come* at last. He ought to have seen that this would be the necessary effect of the "Reform Bills," and unless he and his colleagues were resolved to follow up those bills by a corresponding policy, they ought never to have passed them. How much more magnanimous than the present temporizing policy would be a resolution to do that which is just, and which the country has a right to expect, leaving the House of Lords to adopt or reject as it pleased; a remedy for the

collision will be found as easily as last year; it will be found, the moment a sufficiently urgent occasion demands it.

If the collision be inevitable sooner or later, then the sooner the better; greater mischief will be done by delay; the country will become farther excited. All ought to know, by this time, that popular demands do not diminish by being postponed.

Let the ministry beware. If they pursue much longer the temporizing policy of the last two months, the people will be so estranged from them, as not to think it worth while to help them when outvoted in the Lords. Their only chance of success consists in maintaining their popularity unimpaired.

The instance of indecision that has occasioned most discontent, we may say *disgust*, was the voluntary abandonment of the 147th Clause of the Irish Temporalities Bill, a clause proposing to place at the disposal of Parliament the surplus funds expected to arise from the conversion of bishops' leases into perpetuities. Will the House of Lords be satisfied with this? Can ministers be so foolish as to suppose that they have done any thing more than purchase peace for a day, and that a dishonourable peace, too?

MR. STANLEY'S RESOLUTIONS FOR THE ABOLITION OF SLAVERY have already passed the House of Commons, and been introduced into the House of Lords. Here, too, the country has just reason to complain of ministers; though we are far from concurring in the absurd opinion of those who maintain that the proposed measures will do little or nothing for the slave. Not only will they effect *much* by depriving the planter of his irresponsible power, but they will pave the way for much more, and that, too, long before the term of *apprenticeship* has expired. We should not be surprised to find the West Indians themselves demanding *free labour*, before long.

Still the country has reason to complain of the ministry. First, the amount of relief to the West Indians was to be 12,000,000*l.*; then it was openly proposed to be 15,000,000*l.*; then this was to be a loan; and, at last, instead of all this, they are to have 20,000,000*l.*, and that not as a loan, but as a grant. And for all this superfluous kindness no one can account; ministers were not compelled by the opposition: it was a pure, unmixed, act of folly.

In thus attempting to please all parties, they will assuredly please none.

The "Local Courts Bill," a most important improvement in legislation, has been carried in the House of Lords, principally through the energy and eloquence of the Chancellor.

We are glad to find that Mr. Peter has

brought in a Bill to amend and consolidate the Acts relating to the observance of the Lord's day. But more of this in our next.

We trust that before another number is published, the position of public affairs will be such, as to inspire greater confidence than can possibly be felt now.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received this month from the Rev. J. Carter—W. Davis—Professor Hoppus—J. Alexander—S. Wilkins—A. Dunn—Dr. Urwick—W. Clayton—John Carter—J. Morris—H. Wilkes—W. Davis.

Also from Z. Z.—R.—Constans—J. Robertson—A Constant Reader—J. Fletcher.—Henry Dunn—S. Wilkin—S. Unwin.

Several Communications are unavoidably postponed till our next.

*To the Editors.*—To my great astonishment, I find it asserted, in your June number, that "the Baptist Church at Norwich, lately under the pastoral care of the Rev. J. Kinghorn, has adopted the practice of free communion."

Had you confined yourself to the simple announcement of this as a fact, I might have contented myself with offering my simple assurance, as an officer, and a member of twenty-five years standing, in that church, that it is *FORE FICTION*: the great majority of our church is, and ever has been, in agreement with our late pastor; and an express declaration, confirmatory of our existing constitution, has unanimously passed our church since his decease, with the full and cordial acquiescence of those few friends present, who held the opposite opinion. At your introductory observations I have felt neither surprised nor hurt. It was natural that you should regard such a change in our church, as affording a striking display of the influence of Mr. Hall's labours, and that you should feel a pleasure in adducing it, as some counterbalance to the well known fact, that his church at Leicester always retained, and, (so far as I know) still retains, the practice which he so strongly opposed.

But your statement contains one observation so painful to my feelings, that I cannot pass it over in silence. After remarking (as if to strengthen your case) that Mr. Kinghorn was unquestionably the most formidable of Mr. Hall's opponents, you assert that his friends, "as soon as they were relieved from the restraints which his character and feelings imposed on them, tacitly owned the weakness of his arguments by adopting the contrary practice." I feel myself entitled to ask, what was your authority for making such a declaration? Is it possible that you can produce any testimony sufficient to justify your insinuation, that Mr. Kinghorn's character and feelings imposed such restraints on his people, that they felt his death to be a relief? I must be allowed to repel this reflection upon our church, and to assure you that, at the time, we found it sufficiently difficult to bow in submission to that sudden and awful stroke, which levelled our venerable and beloved pastor, who had broken to us the bread of life during nearly half a century; though we desire to rejoice that he has entered into his glory and his rest.

I have now only to request that you will forgive any unintentional warmth of expression in my preceding expostulation, and believe me,

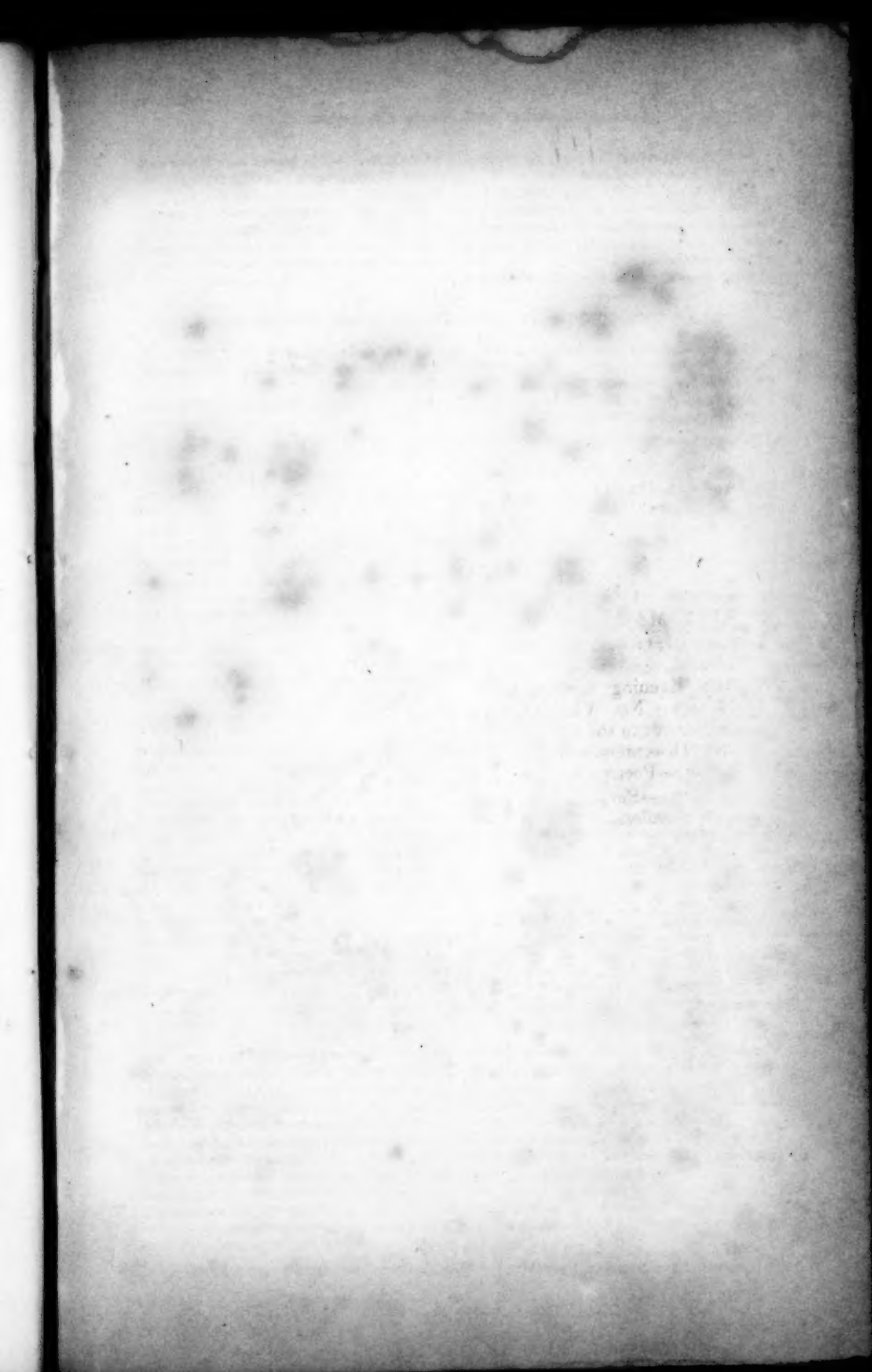
Yours respectfully and sincerely,

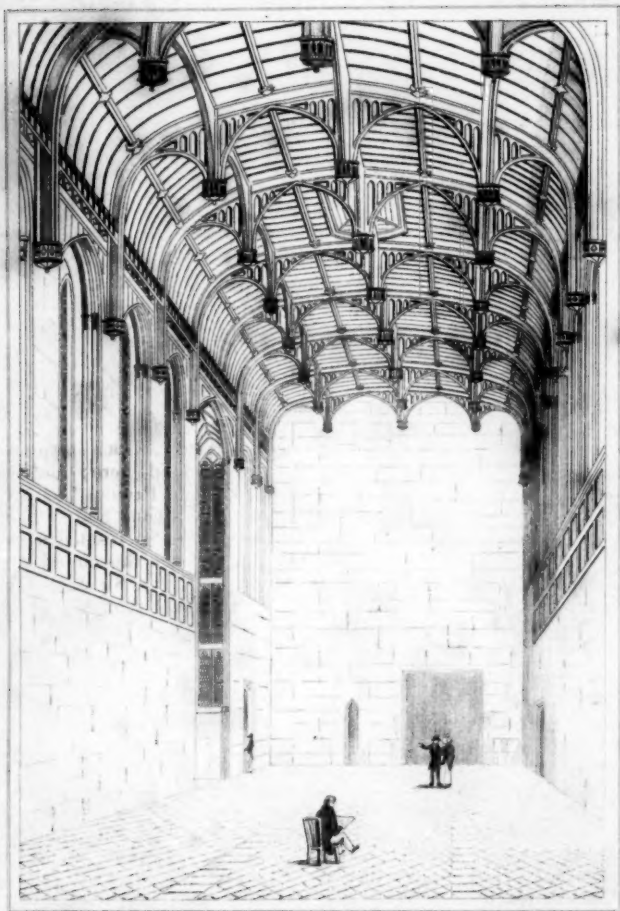
S. WILKIN.

\* \* We are sorry that we have unwittingly given currency to what proves a false report. We can only say, that the gentleman who informed us that the congregation at Norwich had abandoned close communion, was a respectable minister of a neighbouring county.—So far were we from intending any reflection on Mr. Kinghorn, or his people, in what we said, that we really meant to pay a compliment to both;—a compliment to the people, inasmuch as our statement supposed that those who, as we were informed, had changed their views, forbore, out of personal respect and attachment, to agitate the question during the closing years of their venerable pastor's life; and a compliment to the pastor, inasmuch as his personal worth must, indeed, have been great, to enable him to attain such a moral ascendancy: and how our correspondent, or any one else, could understand us in any other way, we cannot imagine.

#### ERRATUM.

In our June Number, page 372, for Byron's Sermons, read Payson's Sermons.





INTERIOR OF CROSBY HALL.

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